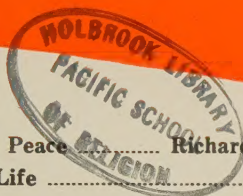


NEW OUTLOOK

JUNE 1961 - 35c

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SOCIAL
WELFARE
EDUCATION
SCIENCE
PHILOSOPHY
RELIGION
ART & BOOKS
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CURRENT
AFFAIRS



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Digest
of ideas and ideals



A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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**NEW OUTLOOK REPRESENTS AN EFFORT TO BRING
TOGETHER IN SMALL COMPASS SOME OF THE RICHES
OF CONTEMPORARY AND ANCIENT THOUGHT.**

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER
FROM THE NAME UNDER WHICH IT IS PROMULGATED."

June, 1961

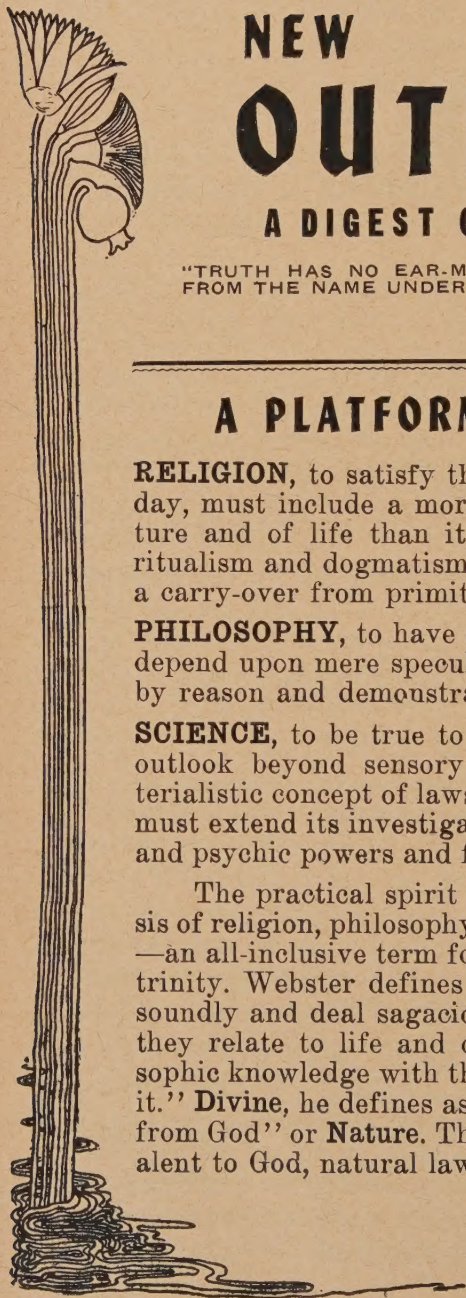
A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to-day, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."



With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —



There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

Norman Cousins On War And Peace

Richard M. Payne, Ph.D.

Prof., Linguistic Department,
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NORMAN COUSINS HAS WRITTEN a shocking book, *In Place of Folly*, that should be read by every American. Compounded of fear and hope for man's existence, it startles the reader with its frightening revelations, yet stirs him to optimism with its constructive suggestions for the avoidance of war. Indeed, it is encouraging to see a humanist such as Mr. Cousins concerned about the future of mankind, and the book stands as a refutation to C. P. Snow's sketch of a humanist, a man "wishing the future did not exist." Mr. Cousins is proud of mankind's accomplishments and wishes not only to preserve them but also to continue them. Though such salvation is not easy, it is imperative that more humanists devote their attentions to it and to the scientific advances which are increasingly more a part of our lives and our problems. This is not to say that we should neglect our humanistic training. Quite the contrary; we should assure a wider appreciation of man's heritage, of the great contributions of all civilizations. Mr. Cousins, who has demonstrated an extraordinary grasp of both scientific developments and of cultural history, might well serve as an example.

In Place of Folly is a manual for this age, an age in which we must choose between devastating war or challenging peace. Mr. Cousins begins by leading us through the chamber of armament horrors. He draws our attention to such a simple matter as the dramatic reduction in the estimates of general radiation safety, "from 300 roentgens accumulated over a lifetime to 30 roentgens." This comparatively minor point—one unknown to several of my

physician friends who use radiation—becomes terrifying against the backdrop of war. We are grateful to Mr. Cousins for helping dispel our complacency. In addition to the display of a world wasted by radiation, we are conducted to the arsenal of chemical and biological weapons. He describes, for instance, "GB," a nerve gas so lethal that a drop will kill a man in fifteen minutes; or he reproduces a coldly scientific discussion of the most efficient means of infecting an entire continent with disease. But worse than the effect of these individual weapons which "will be used in variety and profusion in another major war," may be the unknown effect of their massive use. Man is tinkering with monsters that he cannot control. Listen to Mr. Cousins: "(The crisis of today) is represented by power without control. The competition between ideologies is real but this competition has existed in various forms through most of history. Superimposed upon the present clash of ideologies is a new fact. This is the fact that man is in possession today of almost total power, but his instruments of control over that power are unscientific and indeed primitive."

Mr. Cousins also examines the arms race, a subject of current interest. He states that the "first error" was the bombing of Hiroshima. Aside from its gross immorality, which did not improve our prestige abroad, we are paying dearly for it in a more selfish sense. Our use of the bomb served as an incentive to other nations, particularly Russia, to increase and broaden their arms programs. The bombing has also put us in an awkward position at the conference table, for we can hardly express dismay over the horror of atomic warfare since ours is the only country that has made use of it. Paradoxically, we can now ill afford a failure at the disarmament talks. Mr. Cousins is quite convincing about this when he quotes from the report to the War Department by several scientists *before* the bombing of Hiroshima in which they predict that "Russia and China are the only great nations at present which could survive a nuclear attack." The situation has not changed since that time. In another book recently published, *The Necessity for Choice*, Henry A. Kissinger, an expert on the military, maintains that the United

States has lagged far behind in the armaments race, so far behind that it could not retaliate in case of an initial attack by the Russians; while, on the contrary, they could disastrously retaliate to our initial attack. In fact, the incredible force of an atomic attack by the Russians and the resultant radiation danger make our efforts of civil defense seem pathetically inadequate. The massive retaliation theory, as Mr. Cousins argues, is nothing more than suicide.

Mr. Cousins also points out the fallacious theory of a "static world," an essential to our deterrent policy. Progress is not constant. Its acceleration is constantly increasing. We have only to consider a country like Nigeria, which is being propelled from the Bronze Age to the Jet Age in a generation. That we appear to be unable to cope with the present is evident in our own South where the belief persists that the gradual betterment of the Negro is a satisfactory answer to the segregation question. It is not, as the recent disturbances in New Orleans indicate; and on the vast stage of the world, these local anachronisms are symptoms of our tragic dilemma.

Chauvinism is another target for Mr. Cousins' attack. Making a distinction between absolute and relative national sovereignty, he disparages the former while admitting the latter as a healthy and just reaction of all people for self identity. Cousins insists that if we continue to live in isolated and compartmentalized worlds, tensions will become unbearable and hostilities will erupt. To achieve a world view in which our sentiments for the particular are second to those for the human race requires an enormous adjustment. Again, there is the question of time, for we do not have centuries to adjust in this atomic age. Cousins likens our present outlook to that of "men like Sir Thomas Browne (who) associated themselves with the persecution of 'witches,'" and he goes on to say that "distant generations may find it even stranger that men of standing in theology and philosophy should have spent their time spinning elaborate theories about the uniqueness of Western Civilization instead of pursuing the necessary philosophy of the whole. From that distant perspective it may be seen that some of our scholars and

churchmen were locked deep within their own categories when they should have been trying to plumb and define the universals of the human values that were at stake in the crisis of the twentieth century." This shift of view entails a massive change in our social institutions, and this change must begin at once. In an address at Simmons College in Boston, Robert Hutchins recently spoke about this need for progress, saying: "Since the world is totally new, and since it has become so overnight, our ideas are obsolete or obsolescent. In every aspect of our lives, we are living without theory, or what is worse, we are living on the debris of outworn or disproved theory. Our minds are like attics filled with abandoned and useless furniture." He demands that we scrutinize our conceptions of law, government, and politics to determine if such existing structures are adequate. Both Hutchins and Cousins are appalled at the lack of leadership in the direction of world unity and with the general apathy toward world problems.

Mr. Cousins makes some concrete and constructive suggestions in his book with regard to the organization of the United Nations, refreshing in these days of purely negative criticism. He lists ten points which would not just strengthen the UN but would give it sufficient power to meet emergencies of this age. Were his practical and common sense suggestions followed, there is no question but that the UN would be equipped to avoid another war. That the UN presently has neither flexibility nor sufficient power is another indication of man's inability to cope with the world he has created. Cousins stresses the fact that this inability must be corrected at the grass roots, that each man must be held responsible for the assurance of peace. Of the bystander, unwilling to speak out for measures that would give the world security, he writes: "The individual who believes he is powerless to affect history marks the beginning of the failure that multiplies itself until it finally takes the form of men who smash at the very conditions in nature that make life possible."

The author himself looms as a figure worthy of considerable respect. He is a man of learning and study endowed with an acute

practical acumen, a combination which allows him to apply his learning to the present. Thus he uses history as a backdrop to the contemporary scene, as a method of analyzing events on an empirical basis. He makes such cogent points as "that the Soviet Union has invoked the veto in the United Nations Security Council so frequently may be less a reflection of its ideology than of its sovereignty. It was the United States, and not the Soviet Union, that proposed the veto for the U. N. Security Council. This was no more a projection of the democratic political philosophy of the United States than the frequent use of the veto by the Soviet Union was a projection of Marxian dogma. In both cases, the right of ultimate national decision was being upheld." History does not repeat itself; it rather provides a clue of attitudes and actions, which, viewed in perspective, must assume some consistency. Such an historical view of the world is valuable in providing the motives behind the actions of nations, and may result in positive measures rather than impulsive, emotional, and disastrous reactions.

Another instance of Mr. Cousins' ability to use his information creatively is his diagnosis of war neurosis, a disease of hideous potential in this atomic age. The notion of this danger, frequently mentioned by the author in his lectures and in the pages of his *Saturday Review*, shows again his grasp of the whole. If the danger of war is to be lessened, certainly the atmosphere of world anxiety must be resolved. We must be persuaded, and must persuade, that another war is not inevitable.

Norman Cousins is doing much to persuade us, in both his book *In Place of Folly* and in his editorials. He cannot do it singlehandedly. He is concerned with educating the public. It must become everyone's concern. We must be willing to speak and to act, as Mr. Cousins has done. We must inspect the "attics of our minds" and make sure that they are clear of "abandoned and useless furniture." Then, we must inform ourselves about the world, its richness and discoveries, to obtain a more inclusive view of it. Robert Oppenheimer touched upon this point in the Annual Lecture of the

American Council of Learned Societies; he wrote: "Philistinism is a terrible trouble. One does not have to be government to be philistine, philistine in believing that only those things which it requires no trouble to understand are important, that if something is complicated then it cannot be very important, that if something is recondite it cannot be very important, that if something is learned, it cannot be very important. This is an easy view in a time when we know that we are unable to catch up with more than a minute fraction of the wonderful things that it is our duty, our privilege, to a certain extent our responsibility, to learn about." We must also make sure that our heritage, in both the sciences and humanities, is passed on. We should look carefully at our schools to make sure that they are preparing the next generation for the tremendous tasks before them.

It must be added parenthetically that education is central to our problem. That our scientific training is inadequate is a well-supported contention of C. P. Snow in his book *The Two Cultures and the Scientific Revolution*. He points out the need for scientists in depressed areas and the success of the Russian educational program from the point of view of numbers, drawing an obvious conclusion. If we were able to cite other educational fields in which we are stronger, his argument might be countered. But we cannot. The truth is that the humanistic training of our children is deplorable as well as the scientific, and many leave high school with a solid foundation in neither. A young man or woman should, by that age, have a thorough ground in both the humanities and the sciences as preparation for either advanced university work or for living in the world. This is a formidable task; but by revamping our school program and by using devices such as teaching machines intelligently, a good deal could be done. To accomplish such a change requires money and leadership, and preferably unified federal control. We should not shrink from this task, for we are faced with the most momentous national emergency of all time, and there is no time to spare. Urging immediate educational reform, C. P. Snow writes "The danger is we have been brought up to think as though we had

all the time in the world. We have very little time. So little that I dare not guess at it."

In Place of Folly tells of the consequences of antiquated attitudes; more than that, it is an inspiring guide to thinking in this new age. Mr. Cousins, a successful businessman who knows his way around the humanities and sciences, has deftly presented some of the overwhelming problems that we face and has supplied some definite and constructive solutions. He has spoken frequently from the editorial columns of the *Saturday Review*, and his audience is shortly to be increased by other publications. Thus his message of hope for and belief in mankind—of which *In Place of Folly* is but one expression—will go to other readers. He is an inspiring teacher; I hope we shall prove to be good pupils.



The Harmonious Life

Emily Lemke

EVERY VIRTUE borders upon a fault, and the border-line between the two is called moderation.

* * *

If we wish for disinterested love and friendship, we must be content with only a very few friends. If, however, our aim in life be to court the regard of many, we must needs have a good social position, fame, much money, or a mouth full of flattery, for the world generally lays more store by the quality of riches, rank, and fame, than by the intrinsic value of the individual, irrespective of the outer trappings of circumstances. It is, however, not always, as we all know, that the most beautiful lives are found in the upper layers of society.

* * *

The reason why many long to rise a grade higher in the social scale than that to which they are born, is, that they thereby gain the regard of people, who, thinking themselves superior by reason of greater worldly possessions, would otherwise take no notice of them. What is such regard really worth?

* * *

There are two ways of loving others: one for what we can give them, and for what they can give us. In true love and friendship both one and the other must exist in equal proportion. As soon as distrust steals in, the faith in unfailing affection, upon which we rely as the kernel of all true and deep friendship, gradually dissolves. If

a friend prove false we may be sure that he could never have been capable of true friendship, and the sooner we find this out the better. Wherefore then waste time and energy in vain regrets at the loss of a false ideal? Dissillusion is but the painful tearing away of a veil which obscures our view.

* * *

The spirit knows no standstill; it must eventually advance by experience. The intellect cries, "I think," and the senses cry, "I want." "I think that what I want is best," says a man governed by the senses, until he has learned his lesson of pain, and then the wounded spirit cries, "I want to think the best alone!" The soul that is dominated by the desire for things temporal knows not the pure and peaceful beauty of truth which is the perfection of beauty. Enthrilled by the bonds of selfish desires, it makes of them a scourge unto itself and others.

* * *

Even as a truly great work of art is usually the child of pain, so also is a beautiful life the fruit of renunciation, the renunciation of all that which is evil, and which sows discord. Through the conscience, the voice of the experience of the soul, we must learn to walk, step by step, and grow to be strong and wise, and fit to choose the best.

* * *

At the first glimpse of the grandeur and vastness of the Universe, the immensity of space, or the infinity of time, the mind vacillates, and the marvellous beauty of its smallest detail, the mere elementary, yet necessary, parts of the great Divine scheme seem to us trivial, and scarcely worthy of consideration. It is, however, but slowly though surely, that the evolution of the mind of man is bringing him further along the pathway towards the more perfect realization of truth and beauty, and the perception of the laws of spirit and matter which rule the Universe. It is only by means of a fuller knowledge of these Di-

vine laws, and the more perfect development of our powers of intuitive feeling, that our consciousness of the Divine can grow. Does not our hope for the future lie herein? Everything in the Universe becomes resolved into its composite parts again and again, but only to form some fresh combination; and every end is but the herald of some fresh beginning, for matter, as also for the soul upon its pilgrimage. Again and again the soul, with its load of passions and desires, becomes free from the physical by Death, that, by being bound too long, it may not lose the power of its spiritual muscles—the will.

* * *

Although the human will, which is apparently free, is bound, hand and foot, by circumstances, yet it depends almost entirely on ourselves whether these are to be a blessing or a curse to us. The more evolved the soul, the more deliberate and conscious becomes its evolution.

* * *

The greatest fault of the present day is the excessive nervous strain under which we live, and it is alone by cultivating and strengthening the will that we can close up useless side-channels of harassing thought. It is by concentrating the mind on certain things that to us seem the most important, that waste of nerve-energy and strength may be, at least partially, avoided. We must remember that the weaker we grow, physically or morally, the heavier our burden grows in proportion. The will is the sum of our intellectual experience of good and ill, and results either in a blind struggle in the dark, regardless of consequences, or when carefully trained and disciplined, action and consequent free submission, after the recognition of necessity.



The Open Life

Madeline Angell

WE ALL KNOW PEOPLE who, when they reach a certain point in their thirties or forties, seem to grow wiser and more mature, but not older. While other people get deeper into their ruts, grow less flexible, and lose much of their joy in living. The former become more dynamic and fascinating. To the end of their lives, they remain eager to see what's around the next turn in the road. William James became convinced of immortality late in life because, he said, he was just becoming fit to live.

The ability to live all the years of one's life with joy and eagerness is dependent upon a number of factors. There is, however, probably no one factor as important as an attitude of openness toward life. Studying men from the developmental viewpoint, Ernest G. Schachtel writes in *Metamorphosis* (Basic Books Inc.) "...man is capable of continued growth and development throughout his life if he succeeds in remaining open to the world..."

How does one remain open to the world? It is first of all essential to *remain open to people*. It is so easy to see the bus driver, or the elevator boy, or the clerk behind the counter, and not the person who is fulfilling this role.

Even with our loved ones, we sometimes communicate verbally without really *seeing* the one to whom we are talking, or catching the small nuances of voice which betray the inner mood. When the look of anxiety, or the deep shadows under the eyes of the other person become sufficiently obvious to call themselves to our attention, we find ourselves wondering: "How long has this been going on? Why haven't I noticed before?"

When, on the other hand, we find ourselves looking at another person, knowing just exactly what that person is going to say before he says it—we are in a state of perfect openness to that person. For those who are truly and deeply aware of one another there is a non-verbal interchange of communication, an observance of small signs, perhaps not even reaching full consciousness, which indicates mood and hints of unspoken thought.

Remain open to nature. The power of nature to heal and refresh has long been celebrated in verse and philosophy, and rightly so. Perhaps the basic reason nature has such healing power is that, if we really remain open to natural forces, we are diverted from the excess of goal-directed activity which seems to be characteristic of our civilization.

The current popularity of Zen Buddhism in the western world indicates the need of western man to find relief, at least occasionally, from such concentrated pursuit of goals. The feeling of emptiness, the aimlessness of viewpoint, advocated by Zen Buddhists is a counterforce to this hurried, driving way of life which characterizes us. Zen Buddhism teaches that, in grasping at life, we miss its essence.

Opening ourselves to the influences of nature has the same effect as Zen in that it brings about a sense of the foolishness of always hurrying toward some goal. The sight of a star filled sky, the sound of waves pounding on the beach, or the wind high in the pines, the smell of apple blossoms—all remind us that life is not just a matter of fulfilling ambitions, of getting this thing done so we can go on to the next. It is a matter of enjoying the present moment also, of pausing to savour the beauty and joy that is all about us, if we are but aware.

Remain open to objects, events, and ideas. Goethe once wrote: "... even the most eminent man lives only by the day, and enjoys but a sorry entertainment when he throws himself too much back on himself and neglects to grasp the fullness of the external world, where alone he can find nourishment for his growth and at the same time a standard for its measurement."

Goethe had a great interest in architecture. Once, while visiting at a country estate, he heard another guest comment that it was a pity a nearby cathedral had never been completed, and that there was only one tower. Goethe replied, "It is just as unpleasant to me to see this one tower not quite completed, for the four volutes leave off much too bluntly. There should have been four light spires, with a higher one in the middle, where the clumsy cross now stands." One of the other guests looked at Goethe in surprise. "Who told you that?" he demanded. "I have observed it so long and so attentively, and shown it so much affection, that at last it determined to confess to me this open secret," Goethe replied.

The other guest shook his head in amazement. "It's astonishing," he said. "You are absolutely correct. I am the superintendent in charge of the building, and the original design is just as you have described it."

Too often a hasty mental classification of a situation prevents us from seeing it as it really is. In order to appreciate life in all its richness and fullness, it is necessary to avoid too many preconceived ideas. Wanting to pigeonhole everything permanently into a neat compartment results in mental rigidity. Flexibility and originality can occur only when the mind remains open to many possibilities, and is not afraid to entertain the ridiculous.

We can, for instance, pigeonhole snow as a substance which has to be shovelled from our walks and driveways, or we can regard it from a multiple viewpoint. It is only in the latter case that we will observe the graceful drift of feathery flakes, or the beauty of snow crystals golden in the sunlight, blue-white in the moonlight.

Remain open to your emotions. They help to keep the juices of life flowing, so that you will not dry up prematurely. This is symbolically, and perhaps even actually, true. Your hormones and other glandular secretions are greatly affected by your emotions. Otto Rank, who broke away from the teachings of Freud and became the leader of a divergent school of psychoanalysis, says in *Will Therapy and Truth and Reality*: (Alfred A. Knopf, Inc.) "The utilization of

the rich scale of emotions of the human psychic life, with its capacity for feeling pleasure and pain in small doses, is the best guarantee for remaining well and happy."

Remain open to spiritual influences. Many of today's psychologists are of the opinion that one of the hungers which is being commonly repressed in our age is that of religious hunger. A study of dreams has revealed that often people possess desire for religious belief and expression, in spite of a conscious belief to the contrary. Such repression of religious impulses can work havoc, create conflict and unhappiness. Even individuals who are aware of their need for religious experience may become so swept into the current of worldly activity that a feeling of frustration results from lack of time for religious meditation. Facing and solving this problem is necessary for peace of mind.

Dr. George A. Kelly, professor of psychology at Ohio State University, has said "man is neither the prisoner of his environment nor the slave of his biography." He believes that "it is the structure one places upon the past that determines how he will let it influence his future." It is obvious that, in order to change the structure, or interpretation, one places upon the past, an open mind is necessary.

From a multitude of different sources we get the same message: as long as we remain open to life's experiences, construing them as opportunities for growth, it is possible for growth of character and personality to continue.

* * *

*THE THING THAT MAKES life rich is the remembrance
of moments of great beauty.* —John Keats

The Divine Art

Edward P. Hendrick

THE APOSTLE JOHN begins his gospel thus: "In the beginning was the WORD and the WORD was with God and the WORD was God." If the philosopher Schopenhauer had written it he would doubtless have stated the case as follows: In the beginning was the WILL and the WILL was with God and the WILL was God. Dr. Raynor Johnson, whose book "The Imprisoned Splendor" appeared some centuries later, might well have begun his thesis with this thought: In the beginning was the MIND and the MIND was with God and the MIND was God.

John's statement has found wide acceptance by theologians despite some lack of clarity. Schopenhauer's thought appears closer to reason and Johnson's idea of a supreme MIND connotes both WILL and purpose. Neither of the three advance more than a general suggestion as to how complete and far-reaching is the product of WORD, WILL, and/or MIND. The philosopher Bergson adds a worthwhile bit when he says "Wherever there is life there is God."

To say God created all life is to understate the fact. Mere *creation* is but a part—an opening chapter of the amazing story. Each of the myriad forms of life bespeaks careful planning, forethought, foresight, not only for the first individual but for each successive continuance of the species. Let us begin with plant life which may have been the first fruits of WORD, WILL, MIND.

Wide as is the variety in type, each created plant is endowed with the fundamental *wisdom* necessary to its growth from seed to maturity. The oak knows what chemicals to take from the soil to build its sturdy strength. The flower possesses the power of selection

necessary for stem, leaf, and blossom. Coupled with this knowledge is the will—the *determination* to live despite obstacles and enemies and crowning all is the supreme purpose to perpetuate its kind.

The various methods employed by plants to accomplish this purpose compels admiration. The dandelion, the milkweed, and certain trees are familiar examples of plants which cast their seed upon the breeze to find suitable lodgement. The *solanum rostratum* commonly known as the sand burr or cockle burr equips its seed with spines which will attach to any passing object and insure transportation to a distance. The *lappula* vulgarly called “beggars lice” produces seed which adheres to clothing or fur either by a sticky substance or by tiny claws. Either method makes sure the seed will be carried far from the parent plant.

The witch hazel matures its seed and in the late autumn shoots it forth to a distance sufficient to afford a chance of successful growth unshaded by the mother tree. Each seed of every type carries with it the basic skills necessary to its future development. The acorn holds within its shell the *will* and the know-how to build the oak. It makes no mistakes.

If the number and variety of created plants seem incredible, that of insect life is hardly less astounding. Two million different types is considered a conservative estimate and more than three hundred thousand have been identified by science. The highly efficient organizations of such socialized insects as ants and bees is a matter of common knowledge.

Still another type, the spider, challenges attention. Wherever continuing life is found on this planet some type of spider is discovered spinning its web in a manner to excite the wonder and the admiration of the human engineer. With unerring accuracy and judgment it attaches delicate cordage, puts out guy ropes where needed, arranges its signal system and fashions its place of ambush. If it belongs to the trap-door tribe it digs a round hole in the earth, lines it with silk to prevent cave-ins, builds a trap door equipped with a

durable hinge and covers all with a camouflage affording perfect concealment when the door is closed.

Other spiders with amphibian proclivities build a thimble shaped nest attached to a reed below the surface of still water. Carrying a bubble at a time they supply this tightly-woven dome with air and are at once "in business". These spiders have no college degree in engineering; they have not been taught by the elders of the species nor have they learned by observation or by experience. While still in the egg these marvelous skills were implanted in their consciousness and when hatched they emerged "summa cum laude", ready to carry on their appointed tasks.

Bird life seems a bit higher than the insect in creation's scale and here again we note the varying skills shown in building nests and the marked purpose to perpetuate the type. One difference is evident; the care and protection of the newly hatched offspring by the parent birds. Modern commercialism with its electrified incubators and brooders has deprived us of the appealing picture of the mother hen and her following brood. Tiny balls of feather fluff braving their new world but prepared to scurry beneath her sheltering wings when her gentle "cluck-cluck" is changed to a note of alarm.

The push-button age has invaded the poultry domain but it has not interfered with nor explained the navigational knowledge of the migrating flock nor does it account for the ability of the homing pigeon which, in defiance of danger and distance, returns unerringly to the cote where first it saw the light of day. As with the insect, the bird acquired these skills while yet in the egg. A divine whisper set the pattern and provided the art and the *purpose*, for the moment and for all time.

And now Man makes his entrance upon the world stage. Not a particularly glamorous debut, if anthropology and history are to be believed. He lacked the ability of either ants or bees to organize a workable social existence with his kind. In fact a considerable portion of his time and his energy since his creation has been devoted

to abusing his fellow men or resisting their abuse of him in turn. Without that sense of direction given gratis to the bird, man may become lost within a mile of his home. Most of the native abilities bestowed by divine care upon the so-called lower orders of creation, man was left to acquire (if at all) by his own effort during the long climb from primitive condition.

As far as can be ascertained, all the five distinctive races of mankind were created approximately alike in physical structure. The *mental* attributes present a different aspect. Of the five races, the white or caucasian has displayed by far the greater capacity for continuous mental development. Seldom has any of the other four races produced an example of *genius*. Every nation in which the caucasian race predominates has contributed to the genius group but, even so, the total number remains relatively small. Likewise the variation of intellect as between individuals of similar heritage and identical environment is remarkable.

Intelligence beyond a certain limited degree, is the reward for a sustained mental effort which few of *any* race or nation seem able or willing to exert. Possibly this fact prompted Thomas Carlye's cynical estimate of England's population as "sixty million—mostly fools." Referring again to man's physical structure we find the same careful planning, foresight, forethought, noted in plant and insect manifest in the *prenatal* formation of man. Organs of sight, hearing, speech, breathing; useless to the infant before birth are ready to function at the moment when the "blessed event" takes place. Also on duty are the astounding number and variety of bodily powers for resistance to infection, healing of injury, adaptation to external change, which guard the human being. A catalog of these has been published under the appropriate title *The Wisdom Of The Body*."

Such a convincing statement would seem to warrant the certainty beyond question that divine MIND and WILL have been and still are actively and deeply concerned for human weal. On the contrary we are warned by presumptive authority that every child is born of iniquity, tainted with the mythical sin of Adam, condemn-

ed to eternal damnation unless "saved" by some theological contrivance promptly administered.

Of the countless superstitions that have assailed the mind of man, befogging his intelligence, distorting his reason, poisoning the springs of judgment and common sense, this mediaevalistic doctrine of original sin and infant damnation has been, and still is, the most pernicious. In reality it is the worst sin of all, a blasphemy against the character of Deity.

God does not bring forth evil neither does he perpetuate sin. Humanity may later become perverted but it *enters* the world clothed in the aura of innocence; a pure and precious soul bearing on its brow the caress of God's blessing; gifted with the potentialities of reason; free (for the moment) from the prison-house of superstition which, all too soon, may close upon it with its smog of theological dogma, but endowed with a spiritual *heritage* of WORD, WILL, MIND, quite beyond the power of ecclesiology to augment or to deny.

The universal evidence of divine creative intelligence and care is given too little consideration by ecclesiastical dogma. Man, his self-conceived role in the divine plan—past, present and future—is of over-shadowing import. All else is too often dismissed by the casual deprecative word "Nature" or the equally inadequate term "instinct." The poet Alexander Pope made accurate appraisal of this when he wrote "All nature is but ART unknown to thee." Contemplation of this ART should prompt in the mind of man the deepest reverence of which his soul is capable. The response to such reverence might be reasonable concept of God; some true understanding of His WORD, WILL, MIND; some sense of worship unclouded by the mechanics of ecclesiology.

True worship is not expressed by supplication; by cringing humility; by self-abasement in accordance with the edicts of ecclesiasticism. Dignity is man's birthright. His proper attitude is erect; with mind alert; unfettered by superstition or credulity; deeply, reverently conscious of God's amazing handiwork; proud to know himself as part of it and highly resolved to so comport himself that God can be proud of *him*.

The Kingly Art

IN EVERY BRANCH of human experience, there is a kingly art. a kingly code, which is as far beyond the ordinary as the sun exceeds in brilliance the feeble rays of the arc-lamp. This kingly science, unfortunately, is not known today, so that the men of our time remain satisfied with superficial life. We spend many years of labored study in the search of knowledge. We bend all effort toward the pursuit of happiness, which we hold to be the inalienable right of man. Yet, where is the person who has reached to even a fraction of the possible in either? Our knowledge, for the most part, is mere information, a paltry acquaintance with what other people have said or written; our happiness, a temporary respite from what we call the grim realities of life; our devotion, a waste of energy upon changing ideals. In no single field of endeavor have we even approached the real and enduring that lies behind all experience. The kingly mystery is unrecognized, unknown.

So accustomed is the man of our time to living in the material world that he measures all experience in material terms. Sacrifice is weighed in terms of dollars or sovereigns; devotion and effort in terms of results achieved. Knowledge is measured by one's ability to recite information.

Yet, is it not clear to anyone who thinks that mere information is not knowledge? That form of learning which concerns itself solely with externals is as faulty and unstable as the shifting sands of the desert. In times of crisis the purely intellectual person finds himself bankrupt. He has squandered his mental resources upon unstable values. He has no store of principles.

The common understanding of the term "happiness" is just as

materialistic. For the most part, it implies the presence of some external object or condition in which one finds delight. As long as conditions and events arrange themselves according to our desires, we are happy. But when the conditions change, as all outer forms eventually must, where is happiness? Gone as quickly as it came, and one finds himself in a slough of despond corresponding in depth to the height of his previous exaltation.

The Western mind finds difficulty perhaps in grasping the idea of a happiness that does not depend upon external things or conditions. We fail to understand that there is a place wherein knowledge is experienced without the usual methods of reasoning. We cannot comprehend the idea of devotion to the Self of All as the first key to knowledge.

The kingly science suggests that knowledge, happiness and devotion are *inherent* in the one who perceives—and not in the objects perceived. All true experience is *inner* experience—the outer form or event being the mere body or vehicle of expression. In the performance of sacrifice, for example, the performance is not the real: the real is the sacrifice. In deeds of charity, the deeds are not the real: the real is the charity. In the giving of gifts, the gift is not the real: the giving becomes the gift. Thus are transmitted the heart qualities of the giver.

But without someone to receive, there could be no giving. And little do we realize ordinarily that any qualities are required of the recipient. A man is truly benefited by a gift only when there is kindled in him something of the heart quality of his benefactor. His need has been his opportunity for the awakening in him of gratitude, humility, and a heightened perception of the meaning of life. Ingratitude is a crime in spirit. One who is guilty of it not only closes the channels for the transmission of spiritual force from benefactor to recipient, but he also retards the revolution of the Great Wheel of Reciprocity in Nature that we call Brotherhood.

Consider further the example of devotion, or the expenditure of energy in support of any worthy cause. There, too, success or

failure is to be found not in the seeming results achieved on the outer plane. The real value of any work done, in the light of the kingly science, is something which relates to the inner man, is there recorded, and has naught to do with conventional standards of success. Similarly, with regard to the kingly science as applied to all forms of experience. It is an inner position assumed which determines all values, for then the qualities of Soul come into expression as a kingly art.

The first step in the acquirement of knowledge is a recognition of the reality of the Supreme Spirit. One indivisible, homogeneous Essence pervades the entire universe. Being infinite and omnipresent, no object or being can escape Its presence. To realize inwardly this Divine Presence—a feat held by mystics to be entirely possible—is to have identified one's consciousness with the Real in everything. Using this unconditioned Homogeneity as a point of departure, the Sage proceeds in his investigation of things and beings, and may know whatever he desires without the customary processes of reasoning. He knows by *becoming* the thing he desires to know. He sees from within outwardly, and thus may apprehend all the properties of stone or metal, or discern what goes on in the mind of insect or animal. He reads with ease the hearts of men.

To embody this higher wisdom does not mean that one falls away from his friends, that he no longer finds joy in the simple pleasures of human life. He does not cast to the wind the knowledge gained by modern science. He is drawn closer to his friends and finds more joy than ever in the sweet pleasures of life. From the vantage point of the kingly science, he sees all in their relations in the great fitness of all things. He ensouls the facts of science with moral values and gives to them a meaning which they never had before. Thus does he enrich life and gain riches for himself.

Taking the position of Soul, and realizing more fully the nature of the Supreme, there wells up within a knowledge of the mystery of the kingly science. "He who possesseth it goeth no more astray."

(((Editorial Echoes)))

Journey Into Understanding:

THE SOVIET WORLD CONFRONTS THE WEST

WHAT IS THE FUTURE relationship between the Soviet world and the the West to be when their powers and ideological interests seem to conflict in a struggle to win over each other in all the underdeveloped parts of the world. Both the Soviets and we may try to gain influence by giving military and technological aid in large amounts to one group rather than another. If things seem to be going against us, we may give in to the temptation to finance and support a revolutionary opposition, as may have happened in Laos, perhaps in Cuba and other areas. The Soviets are good at this, as past history shows, and we may feel we have to match them man for man, gun for gun, dollar for dollar, intrigue for intrigue.

What this will mean, however, will be disaster for the newly emerging countries, a series of ever-spreading, brushfire, civil wars, with the opposing factions supported by the Russians on the one side and some country of the West on the other. And at any moment these small wars may spread and become a forest fire completely out of control which will engulf the great powers as well as the small. And one can imagine that frustration and fury that the new nations will experience, and that ultimately they will turn massively against both powers which permit this kind of thing to happen.

Fortunately there is an alternative: to create now in the United Nations an orderly instrument to maintain world law and spark world development, charged explicitly with the task of stopping the arms race, planning and policing the process of disarmament, supervising and assisting in the births of new nations, enlarging and improving the channels for international investment and aid to underdeveloped

areas, and providing international supervision for national programs of economic assistance to assure that they do not become tools for subversion.

In a world of spreading atomic capability and burgeoning new powerful nations, both we and the Russians have much to fear and lose in a world of continued anarchy. We must challenge them to pursue policies of world order rather than world revolution, world law rather than world war, and to save the United Nations, not destroy it.

—Donald S. Harrington, *Community News*

* * *

INCREASE OUR SUPPORT

We must increase our support of the United Nations as an instrument to end the cold war instead of an arena in which to fight it. In recognition of its increasing importance and the doubling of its membership:

—we are enlarging and strengthening our own mission to the U.N.

—we shall help insure that it is properly financed,

—we shall work to see that the integrity of the office of the Secretary-General is maintained.

And I would address a special plea to the smaller nations of the world—to join with us in strengthening this Organization, which is far more essential to their security than it is to ours—the only body in the world where no nation need be powerful to be secure, where every nation has an equal voice, and where any nation can exert influence not according to the strength of its armies but according to the strength of its ideas. It deserves the support of all.

—President John F. Kennedy, in a subsequent
State of the Union message to Congress

Many Have Been First

The Russians have been first
In getting a man into outer space,
But other things are important
In the progress of the race.

The Babylonians were prominent
In the mapping of the sky
And their cuneiform inscriptions
On stone will never die.

The Greeks were surely leaders
In poetry and song,
In philosophy and sculpture
Their fame is also strong.

The Phoenicians excelled their neighbors
In the mastery of the sea,
While Spain and Portugal were first
In some voyages all agree.

England can tell of Newton,
Of Drake and Livingston,
Of Shakespeare and Tennyson,
Darwin and Stephenson.

Franklin and Jefferson,
Morse and Lincoln, too,
The Wright brothers and Edison
Present an American point of view.

And many other countries
Have records to proclaim
Of pioneers of progress
Who have earned a worthy fame.

Yet all could be less boastful
And give credit to every nation,
And recognize one Father
Guides the whole creation.

—Floyd Irving Lorbeer

Thoreau:

Exponent Of Silence

(Paper read at the annual meeting of the Thoreau Society at Concord Massachusetts, July 9, 1960)

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ONE OF THE QUESTIONS never quite answered by literary critics is: "What makes a great writer?" What does he have that others don't? I shall not attempt to answer the question here, but one such touchstone to measure a writer's genius, it seems to me, is the degree to which his work is inexhaustible. He must speak to men of every age, not only to those of his own time. He must never be used up. His well must never run dry. Though its flow may sometimes falter, it must resurge, perennially fed by the hidden and unpredictable springs of human spirit.

The well of Henry Thoreau is not drying up. It is as inexhaustible as the sea. Its freshness often startles us. For one thing, Thoreau was supremely gnostic, and his work is as full of texts as the Scriptures.

Now, if I were to choose a Thoreauvian text for those brief remarks of mine today, I believe it would be the beginning of one of the poems with which he interlards *A WEEK ON THE CONCORD AND MERRIMAC RIVERS*. It is Monday, and the travelers, standing on the Concord cliffs, gazed out toward Monadnock and the Peterborough hills and thus spoke their mind to them:

With frontier strength ye stand your ground,
With grand content ye circle round,
Tumultuous silence for all sound.

That last line is a daring verse—"Tumultuous silence for all sound"—and it seems to me to be significant as a sort of self-characterization of the man Thoreau—tumultuous silence, or if you will, desperate quietude.

Thoreau lived in a time when silence was still a virtue, and for him it was a necessity. In the cacophonous 1960's we are too inclined to think that "the silent feller may have said all he knows." I am reminded of the summer tourist who sat one day with a group of native Vermonters for an hour without anyone's saying a word. Finally the tourist asked, "Is it against the law to talk around here?" To which one of the number replied, "No, but there's an understanding that no one is to speak unless he is sure he can improve on the silence." Thoreau surely would have agreed. He said, "Speech never made a master of men, but the eloquently refraining from it."

Thoreau possessed a natural-born, not an assumed, appreciation of silence. Over and over again in his writings—and I do not mean only such utterances as may be found, for example, in his familiar chapter on "Solitude" in WALDEN or in the very early portion of the JOURNAL where he inserts "Some Scraps from an Essay on 'Sound and Silence'"—over and over he extorts this silence, which was a part of his way of life and thinking and which exhibited many aspects and manifestations. "It is not words that I wish to hear or to utter, but relations that I seek to stand in," he wrote. "Silence alone is worthy to be heard. Silence is of various depth and fertility, like soil. . . . As I leave the village, drawing nearer to the woods, I listen from time to time to hear the hounds of Silence baying the Moon. . . . The silence rings; it is musical and thrills me. A night in which the silence was audible. I hear the unspeakable."

To him silence was no aberration or perversion, but a necessary part of his personal ecology. He never mistrusted it. When his friend Daniel Ricketson took him to task for his "almost sepulchral silence" as a correspondent, Thoreau replied. "Why will you waste so many regards on me, and not know what to think of my silence? Infer from it what you might from the silence of a dense pine wood. It is its

natural condition, except when the winds blow, and the jays scream, and the chickadee winds up his clock. My silence is just as inhuman as that, and no more." And to Harrison Blake he wrote, "I wonder that you think so much about it (his not writing) for not writing is the most like writing in my case of anything I know."

Silence, he profoundly knew, is not the absence of sound but its complement. Alfred Dorn, a modern poet, has written:

Silence is not an empty room
Where entering mind grows void in vacancy,
But a museum where the soul collects
Its past in marble.

This is a "knowledge of silence" that Thoreau knew instinctively. He put it this way: "It takes a man to make a room silent." "Speech is fractional, silence is intergral." "Each sound has a broad and deep relief of silence." "Every melodious sound is the ally of silence." "What were the firefly's light, if it were not for darkness? The one implies the other." "I am not alone if I stand by myself."

These perceptions of the true meaning of silence made him superbly sensitive to the sounds, even the noises, of nature, though one of his very early JOURNAL entries announced that "Nature makes no noise." He heard sounds with an ear attuned. Nature needed but to rub her eyelids. True, he often found his "sermons in stones." "When I hear a robin sing at sunset," he wrote, "I cannot help contrasting the equanimity of Nature with the bustle and impatience of man." But sounds could also be enjoyed for themselves alone, and his JOURNAL resounds with them—the pumping of the bittern; the pewee in the woods; the creaking of the crickets, which he said seemed to him at the very foundation of all sound . . . a sound from within, not without; the lark in the meadow, which held for him the "very essence of the afternoon"; the sound of his oars on the water, a "sort of rudimental music, suitable for the ear of Night"; the whistle of the locomotive penetrating his woods summer and winter; the ubiquitous booming of the bullfrogs; the beloved song of the tele-

graph wires, whose novelty and fascination he never lost; a dog barking far away in the woods at midnight; the stray sound of a distant drum, "far sweet, and significant"; the bells of Lincoln, Concord, Bedford, or Acton, and their echoes which were to him a kind of magic ("God's voice is but a clear bell sound"... "I should think that savages would have made a god of echo"); the rumbling of wagons over bridges; the squeaking of the pump, which sounded as necessary as the music of the spheres; "the voice of a strong man"; and, indeed, a thousand more, each distinct and wonderful, none of them unusual, falling upon his ears as they did upon his neighbors', but upon his especially, because they were reserved for those "voices of silence" that raised all things out of the sphere of the common-place. "The contact of sound with a human ear," he wrote in the JOURNAL, an ear "whose hearing is pure and unimpaired, is coincident with an ecstasy." It is no wonder that to him music was always an ecstatic experience.

One could speculate at length on the relation of sound and silence to Thoreau's transcendentalism, but that will have to be another paper at another time by someone else. Certain it is that his super-sense of hearing helped to put him in tune with the infinite, by which he attained that inward light, that peace of mind, that Wordsworthian "bliss of solitude," that endured to the last. In passing, I have sometimes wondered why Thoreau was not more attracted to Quakerism. At the age of twenty-six he heard Lucretia Mott preach, and he commented favorably. "It was a good speech," he said, "transcendentalism in its mildest form... I liked their ways... their plainly greater harmony." But years later he thought that the "quietness and perhaps unworldliness of an aged Quaker has something ghostly and saddening about it," and another "conceited old Quaker minister" impressed him with his narrowness and sanctified air. And when, the year before his death, Thoreau learned that his friend Ricketson had been converted to Quakerism he wrote him that he doubted that it would make him "more valuable to mankind."

Thoreau's own brand of silences found expression, or nonexpression, in certain characteristic reticences. Page after page, day after

day, go by in many parts of the JOURNAL, for instance, without more than casual mention of a human being. He was essentially nature-centered, not homocentric, and have we not been too ready to call him totally self-centered? The Homo and the Ego had their place in the circle of the personality. "Nature," he said, "is very ample and roomy. She has left us plenty of space to move in." His calendar was the solar calendar of the four seasons and the rhythm of the year that got into his blood and bones—not the almanac of man. When he does tell us of the happenings that befall his neighbors, his surveying companions, or his literary acquaintances, these events seem somehow to fall naturally into his great and all-inclusive natural economy.

Holidays, anniversaries, births and deaths, and most of the palaver that got into the newspapers (which he boasted he had no time to read) he passed over with scant notice indeed, or at most with only an oblique and apologetic reference. An example to be cited is one of the two or three references to Christmas which I have come across in Thoreau. When he went out on December 22, 1853, to cut a spruce for the town's Christmas tree, his comment was only to marvel that "so few individuals of Concord can tell a spruce from a fir," and two days later, concerning the town's Christmas Eve observance, he remarked that his white spruce "was lit with candles, but the starlit sky is far more splendid tonight than any saloon." He had no time for small talk or the obvious. On Election Day, May 23, 1853, he did mention the "popping of guns," but nothing of what or whom they were popping for. On November 15, 1853, he mentions the cannon fired at Lowell to celebrate the Whig victory, "and it is remarkable that I heard them," he added, "who was only interested in the natural phenomenon of sound borne far over water." "I am not interested in mere phenomenon," he remarks at a later time, "though it were the explosion of a planet, only as it may have lain in the experience of a human being." One should point out, I suppose, the inconsistency here, but who would demand consistency throughout 14 volumes of any man's journal?

His JOURNAL, then, was a journal, not a Pepys diary. When,

on February 19, 1842, he took up his journal again after the death of John (January 11) and of little Waldo Emerson (January 27) he began where he left off, with no mention of these tragedies which had shaken his whole world. Nor, seven years later, does he mention the death of his sister Helen. With Virgil he might say, "*Sunt lacrimae rerum, et mentem mortalia tangunt*," and he knew that words help no more than tears. It was better to speak through silence. Only in his letters do we find mention and comment on some of these events.

The rewards of silence led him to his experiments in solitude, yet his philosophy of the nature and necessity of silence did not allow him to withdraw from the world. He never did that. His religion, pure and undefiled, was not to renounce the world but to keep himself unspotted from it, and he could do that by being deliberate, independent, nonconformist, and eclectic. "As much as is possible," he wrote, "I walk as one possessing the advantages of human culture, fresh from society of men, but turned loose into the woods." And again: "Ah! the world is too much with us, and our whole soul is stained by what it works in, like the dyer's hand." Yet, "Nature must be viewed humanly to be viewed at all. . . A lover of Nature is preeminently a lover of man. If I have no friend, what is Nature to me?" Solitude was a supreme necessity, and so too was companionship. With the instincts of a human social being, he found that he could not have one without the other.

Yes, he could be as silent as on a peak in Darien, but he could also speak out like a volcano, against war, against slavery, against the inanities of government that riled him, and against the injustices that at times made him ashamed of his fellow men. He could eloquently and passionately defend John Brown and the dignity of Man, both by pen and tongue, for all the world to hear. "How worn and dusty" are the highways of the world, how deep the ruts of tradition and conformity! I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below

now." And he did not go below, and the effectiveness of his great polemic utterances was enhanced by the fact that they spring from the deep and inexhaustible well of his tremendous silence.

John Burroughs, not all of whose estimates of Thoreau have stood the test of time, complained of Thoreau's contrariness, his striving to say the unexpected thing. There was certainly in Henry a streak of perversity, but I think it was ingrained rather than "forced and false," as Burroughs said. The streak seems to me to be another function of his instinct for silence. His restraints exploded into paradoxes, strange verbal bedfellows, and exaggerations. He feared that his expressions would not be extravagant enough. But his exaggerations were nothing if not refreshing and delightfully Thoreauvian. We would not have them different. They improve on his silence. "I find," he wrote in the JOURNAL, "that I postpone all intercourse with my friends to a certain real intercourse which takes place commonly when we are actually at a distance from one another." And again: "Nothing is so much to be feared as fear. Atheism may comparatively be popular with God himself." Call such statements contrary and perverse if you will, but what delicious perversity! They are no merely clever brushings off the cuff. They are explosions from a cumulative silence, profound and inexhaustible.

That was the way he found life. And when, all too early, he came to that final silence, he had no regret. He had lived as he wished, monarch of all his inward light had surveyed. He had inherited and loved the earth. He had the victory over all except the disease that wasted his body away. But nature which he had loved so faithfully, had taught him both life and death. "We have got to know what both life and death are before we begin to live after our own fashion. Let us be learning our a-b-c's as soon as possible." And so, Death had no dominion. It, too, was a "tremendous silence for all sound," as beautiful as Monadnock and as peaceful as the Peterborough Hills.





Quotes Of The Day

Dwight D. Eisenhower: Freedom from fear and injustice and oppression will be ours only in the measure that men who value such freedom are ready to sustain its possession—to defend it against every thrust from within or without.

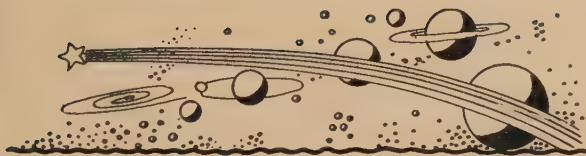
Albert Schweitzer: Our human atmosphere is much colder than it need be, because we do not venture to give ourselves to others as heartily as our feelings bid us.

William G. Saltonstall: As you read history and biography, I think you will not come to equate greatness with compromise. Rather, you will find it in decisiveness, combined with charity, gentleness and justice.

Ruth G. Strickland: If everyone waited to tackle the unknown or unexperienced until he had a clear chart of directions, there would be no inventors, explorers, composers, artists, or authors. Creative thinkers are people who move fearlessly into the unexplored and uncharted territory and have faith enough in themselves to blaze new trails.

Herbert Hoover: Our strength is not in politics, prices, or production, or price controls. Our strength lies in spiritual concepts. It lies in public sensitiveness to evil.

Arnold J. Toynbee: The world's greatest need today is mutual confidence. Westerners and communists do not trust each other, and this is the cause of most of our present troubles. Because we mistrust each other, we have armed ourselves to the teeth with the deadly and costly weapons that science has now put in our hands.



Quotes Of The Ages

Edward J. Phelps: The man who makes no mistakes does not usually make anything.

James A. Garfield: To all our means of culture is added the powerful incentive to personal ambition. . . . No post of honor is so high but the poorest may hope to reach it.

Hialmer D. Gould: You may esteem it great to be a leader in one phase of life or another; to be rich or to be learned; to advocate a certain cause, to champion a new philosophy, or to promulgate a particular faith, but remember, *it is greatest to be a man.*

Abraham Lincoln: Those who deny freedom to others deserve it not for themselves and under a just God cannot long retain it.

Honore de Balzac: It is a singular fact that many men of action incline to the theory of fatalism, while the greater part of men of thought believe in a divine providence.

Douglas Jerrold: Fortunes made in no time are like shirts made in no time; it's ten to one if they hang long together.

From An Upanishad: Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation, can see the pure God.

Laotse: The broad-minded see the truth in different religions; the narrow-minded see only their differences.

98 Nations Chart A Two-Year Plan For World Action

Unesco's program of action for the next two years is the most ambitious since this U.N. Agency was created 15 years ago. What Unesco hopes to achieve in 1961-62 and how its program and budget were decided by the organization's General Conference last December are highlighted below.

Daniel Behrman

UNDER THE FLOWING concrete drapery of a hall resembling a timeless temple, a heartening and almost unusual spectacle has been enacted on a stage for all the world. This stage was the Eleventh General Conference of the United Nations Educational, Scientific and Cultural Organization in Paris, and its actors were the delegates—some in business suits, others in flowing robes—from ninety-eight nations scattered over the face of the earth.

What was unusual about this spectacle was that it produced a harmonious finale—even though it overlooked none of the realities and the facts of international life upon which agreement has yet to be found. Such issues as racism, disarmament, colonialism, and neighbourly relations were faced squarely during some lively sessions which led to important resolutions. But from this stage, where conflicting interests met and compromised with each other, has emerged a two-year program for UNESCO which is both the most ambitious and the most realistic in the history of this United Nations Agency.

It is ambitious because it is by far the biggest series of undertakings which UNESCO has ever been called upon to carry out. Corresponding to these obligations is a budget of \$32,513,228 for

1961 and 1962, the highest ever voted by a UNESCO General Conference. It is realistic because it faces squarely some of the world's major needs, particularly in education and more particularly in Africa, that sleeping giant of a continent now awakening with dramatic speed.

Symbolically, the Conference met for five weeks in November and December under the presidency of a representative of Africa, Mr. Akale-Work Apte Wold of Ethiopia. Africa also accounted for 16 of the additional countries which have become members of UNESCO since the last General Conference in 1958, attended by representatives of 81 nations.

To carry out the program adopted in Paris, UNESCO will not only have its regular budget, but additional resources in 1961-62 from two other sources: \$12,000,000 from the United Nations Technical Assistance program and \$11,000,000 from the United Nations Special Fund. Impressive though it may sound, this total of more than \$55,000,000 would have to be spread very thinly to cover UNESCO'S obligations in the world.

That is why the General Conference wisely decided to place a priority on education. Schools, schooling and schoolteachers have failed to keep abreast of the present-day rate of progress. This is true in countries with old and established systems of education, but it is nothing less than tragically true for new nations where the urgency of needs is equalled only by the paucity of resources. And it takes on dramatic proportions in Africa where the ink has barely dried on a dozen declarations of independence and nationhood.

The immediacy of this problem brought forth a healthy reaction from the conference: a reaction of universalism which was stressed by UNESCO'S Director-General, Mr. Vittorino Veronese. It was universalism in deeds as well as words. The director-general of UNESCO had the pleasant and almost startling experience of submitting a budget to 98 nations and having it rejected as . . . too low. UNESCO Member States first raised this proposed budget by one million dollars and then pledged more than another million dollars

in a moving display of solidarity. This was universalism in action: an international gesture by the rich, the not-so-rich and the poor alike to further the progress of education, particularly in Africa.

This priority on education is reflected in a resolution unanimously adopted at the conference. It states that priority should be given to education in UNESCO'S program and that the United Nations and its specialized agencies should place the same stress on education for the less-developed countries as is placed on economic development in a more narrow sense.

Delegates from all nations emphasized the need for more and better teachers, schools, universities and technical colleges in their own countries. Their plea was summed up by Sir David Eccles, British Minister of Education, and head of the United Kingdom delegation, who stated:

"In these fields, we are all underdeveloped. In the field of education, we are all poor and some are poorer than others. UNESCO stands for Education in the broadest sense as WHO stands for Health and FAO stands for Agriculture. We have the right and duty to proclaim the urgent needs of education and to press these claims on our own governments and on the whole family of the United Nations."

Specifically, UNESCO'S education program for the next two years consists both of studies and services for the general advancement of education, along with activities aimed at helping countries develop their own educational systems. In both cases, an accent is placed on educational planning and regional development.

These trends are to be seen in the services UNESCO is rendering to national systems of education. According to decisions taken by the General Conference, it will be in a position to offer assistance in these main fields:

- Improvement of teacher training programs and school curricula.
- Development of methods for teaching science and modern languages.

— The use of audio-visual aids.

In this last respect, mention might be made of a Conference resolution calling upon UNESCO to explore the possibilities of using the most recent advances in electronics and communication in order to bring education to the widest possible audience—an audience limited only by the range of television transmitters and Hertzian cables. At present, the idea of man-made satellites girdling the earth and beaming school television programs to hundreds of thousands of classrooms is still in the realm of science fiction. But it may not stay there very long.

In all, UNESCO will send out more than 200 international specialists to its member states to work in national systems of education. Obviously, a “system of education” runs from the kindergarten to the graduate student working towards his doctorate. Just as obviously, UNESCO could not hope to span the full range of education without diluting its efforts.

This is why stress is being placed on primary and secondary education, both technical and general, in regional programs for Africa, the Arab States and Latin America. Universal primary education is the target in Asia. Here, UNESCO is to create a regional education office and two regional centers for research in school buildings and for the training of school administrators.

The same goal is to be found in Latin America where, since 1957, UNESCO has been operating a ten-year major project for the extension of primary education. In the Arab states, it is planned to set up a network of associated teacher training colleges.

Pressing though needs may be in these regions, the situation in Africa is nothing less than an emergency. Here, UNESCO'S education department has to become a fire department. As one example of the calls made upon its resources, it must recruit several hundred teachers for secondary schools in the Congo Republic (Leopoldville) as well as numerous experts in education and school administration. This emergency assistance is being financed by the U.N. under its program of aid to the Congo.

But the call of the new Africa for education is being heard elsewhere as well. UNESCO plans to move ahead with assistance in school constructions, the production of teaching materials, the providing of teachers, the surveying of educational needs and the awarding of fellowships.

Even before the General Conference ended, nations made a number of generous offers. The United States of America pledged to donate up to \$1,000,000 for assistance to Africa. The Federal Republic of Germany announced a contribution of \$100,000 to this program. And, within a few hours, representatives of a dozen countries offered 130 fellowships to Africans while ten more delegations promised to make specific offers known in the near future.

This priority on education will also see an increase in the scope of UNESCO'S activities in technical and vocational education during the next two years. Here, thanks to a financial transfusion from the United Nations Special Fund, UNESCO will be able to participate in the founding or the operation of a number of technological institutes throughout the world.

Among other measures—in the field of education—too numerous to list here—was the adopting by the General Conference of the text of an international convention and recommendation against discrimination in education. This convention is intended to implement one of the fundamental principles in the Universal Declaration of Human Rights: the right to education. It defines discrimination as any factor which “has the purpose or effect of nullifying or impairing equality of treatment in education.”

Turning to the natural sciences, the General Conference approved an international plan of action to cope with scientific problems of an urgent and worldwide nature over the next ten years. These problems include the exploring of the world's oceans—about which it has been said we know less than we do of the moon—and the rational harnessing of science and technology to industrialize the world's developing countries.

Perhaps the most dramatic aspect of UNESCO'S work in the

natural sciences will be its collaboration in the International Indian Ocean expedition organized by the Special Committee on Oceanographic Research. This expedition will see twenty oceanographic research vessels from fourteen nations at work in what is both the world's least-known ocean and perhaps its most important one in terms of the needs of the hundreds of millions who live on its shores.

Through its collaboration in this expedition and through its own program, UNESCO hopes to be able to assist in the training of oceanographers. In addition, the Conference voted to set up an Intergovernmental Oceanographic Commission with headquarters at UNESCO.

On land, UNESCO'S program for the development of natural resources will see the continuation of its work in such vital fields as the humid tropics and the world's arid regions. In Arid Zone research the next two years will see a gradual transition from UNESCO'S Major Project which ends in 1962 to greatly increased national activities.

A perfect example of the type of problems which no one country can hope to solve on its own is to be found in seismology. Without "discrimination" by border or region, earthquakes have struck harshly in recent years in the Middle East, North Africa and South America. No one can predict when an earthquake will occur, but a great deal can be done to reduce its devastation through earthquake-proof construction and precise mapping of seismic zones. This year and next, UNESCO will send missions to earthquake zones in the Andes and in the Mediterranean basin.

The earth's crust is also the subject of another UNESCO plan of action aimed at taking an up-to-date inventory of all the many methods now used in prospecting for natural resources. At the same time, steps will be taken for a long-term study of that most precious of all resources, the soil itself.

Another important phase of UNESCO'S science program concerns the role of science and technology in the industrialization of new countries. Here, UNESCO has been called upon by its member

states to prepare an international conference to be held in 1963 or 1964.

The purpose of this meeting will be to take stock of the lessons of the past for countries which are now changing over to an industrialized society. In particular, a study will be made of the delicate problems of helping agricultural countries to make this changeover without paying the price of social and economic maladjustment.

Industrialization of developing countries is one of three UNESCO priority fields in science laid down by the General Conference for the next decade. The two others are the exploration of the earth's resources and the co-ordination of scientific action on national and international levels.

Education and science were the two most prominent features of UNESCO'S program as it was carefully discussed by the General Conference. But UNESCO'S mission goes even further than this.

For example, under the heading of cultural activities in the program adopted by the General Conference are to be found specific and practical tasks in such fields as research in the humanities, the spreading of knowledge of art and literature, the safeguarding of cultural heritages and the development of museums and libraries.

For the next two years, the most important of these cultural activities will be the continuation of the International Campaign for Safeguarding the Monuments of Nubia, those priceless architectural and artistic treasures of ancient Egypt which will be threatened by the rising waters of the Nile once the new Aswan Dam has been completed in the United Arab Republic. During the Conference, plans for preserving the temple at Abu Simbel, the largest of these monuments, were presented.

In Southeast Asia, UNESCO'S cultural activities department will meet a problem which crops up everywhere as a result of mass literacy campaigns for adults and more schools for children. The "new literate" often tends to become a "new illiterate" for a very simple reason: he has nothing to read. Books and other publications

are either not readily available in his own language or else they are offered at prices which he cannot afford.

This is why UNESCO will assist national book centers and publishing associations in Southeast Asia, mainly in Burma, Ceylon, India, Iran and Pakistan. Included in this assistance will be production of reading materials at a regional center in Karachi and the awarding of prizes for authors and illustrators.

UNESCO'S major project for the mutual appreciation of Eastern and Western cultural values will also be continued during the next two years. Here, UNESCO plans to undertake studies in co-operation with institutes in Japan, India and Lebanon while research will continue on the civilizations of the Orient and the Occident.

UNESCO TO SUPPLY STAFF FOR KEY POST IN NEW NATIONS

Distances between cultures and distances between men are also being shortened by the social sciences, which represent an important sector in UNESCO'S activities. Here, two main fields are to be stressed: the teaching of the social sciences and fundamental research; and the study of problems resulting from economic and social development. This latter theme will lead to studies on urbanization and population problems in South Asia and Africa. Research is to be conducted by two UNESCO centers: the Latin American Regional Center for Social Science Research at Rio de Janeiro and, at Delhi University in India, the Research Center on Economic and Social Development Problems in South Asia.

At the same time, UNESCO'S social sciences department will continue its work on the question of race relations and on the study of discrimination between men and women. After studying the nature of prejudice in past years, it will now take up deep-seated causes of outbreaks of racial hatred, particularly among youth.

In mass communication, UNESCO is to concentrate upon three main tasks laid down by the General Conference:

(1) aid to countries in developing or improving their information media (newspapers, radio stations, etc.);

- (2) use of mass communication techniques in education;
- (3) the use of mass media to promote international understanding.

In this respect, it should be mentioned that The *Unesco Courier*, which is now appearing in six languages—French, English, Spanish, Russian, German and Arabic—will soon be published in seven. A Japanese edition is scheduled to appear in April.

1,700 FELLOWSHIPS OFFERED DURING NEXT TWO YEARS

Under the program adopted by the General Conference, UNESCO will continue to operate its two international centers for higher studies in journalism (one at Strasbourg, France, and the other at Quito, Ecuador), but it will also extend its assistance in the training of qualified professionals for the press, the cinema and the radio to South-East Asia. Assistance will also be offered Asian countries in the study of news agencies and the problems of news transmission.

One important aspect of UNESCO'S program is its international exchange service which will administer more than 1,700 fellowships during the next two years, including 1,200 financed directly by UNESCO. Another is its financial aid, amounting to nearly one million dollars, to non-governmental organizations working along lines parallel to its own.

Finally, the General Conference approved a plan to enable UNESCO to supply developing countries with top-level officials in education and science. Known as "operational or executive personnel" they will be civil servants of the governments which have requested them, although UNESCO will be responsible for paying part of their salaries. The United Nations has been operating a similar service for several years in public administration.

Here, in summary form, we have endeavored to present the highlights of UNESCO'S program for 1961 and 1962 as approved by an international assembly of virtually one hundred nations.

A speaker at the Eleventh General Conference stressed the awakening of UNESCO'S member states to the needs of Africa.

Africa was the symbol of this conference, it was pointed out. But Africa, perhaps, was also the symbol of an even wider awakening by the nations of the world to the fact, as stressed by Director-General Vittorino Veronese, in his final remarks to the Conference, that "man does not live by bread alone" and that ignorance in the most remote corner of the globe represents a blight on the sum of human knowledge and must be eradicated if humanity is to survive.

—*The Unesco Courier*



THINE OWN EXPERIENCE

DO NOT BELIEVE ANYTHING on hearsay; do not believe traditions because they are old and handed down through many generations; do not believe anything on account of rumors or because people talk much about it; do not believe simply because the written testimony of some ancient sage is shown thee; never believe anything because presumption is in its favor, or because the custom of many years leads thee to regard it as true; do not believe anything on the mere authority of teachers or priests. Whatever according to thine own experience and after thorough investigation, agrees with thy reason and is conducive to thine own weal and to that of all other living beings, that accept as truth, and live accordingly.

Buddha

EDITORIALS

Albert Croissant

THE ASSOCIATE EDITOR of this magazine, Albert Croissant, passed away suddenly on Easter day. It was appropriate that he went from us towards new opportunities and fresh fields of development on a day when people around the world celebrate the wonder of renewed growth and the promise that the soul of man can never die.

He had, in his life, two great interests. The first, was to spread practical and understandable knowledge concerning the ancient wisdom inherent in all the great religions of the world. He believed that if humanity could realize that the universe is based on law and order and that the soul of man progresses through the universe for the purpose of spiritual growth, we would have a better world here, and lose our fear of death.

His second great interest was to find ways to spread the ideal of world friendship and brotherhood, and to do this in a practical way. It was for this reason that he founded the "*Magazines For Friendship*" program. This non-profit organization depended chiefly on his efforts. It has sent millions of good magazines from the United States to all over the world as a means of stimulating friendship between

individuals in America and those of the other countries in the world. This nation-wide and world-wide project was adopted by many organizations such as the American Legion, The Scouts, Service Clubs

such as Rotary and Kiwanis, etc. All the work was voluntary. Professor Croissant carried the heavy burden of the huge correspondence for this project, alone.

After he retired from teaching (he was for many years a College Professor) he devoted his full time and much of his own funds to the work of stimulating individuals to want to find an avenue for friendly exchange with people in other lands. He believed that lack of knowledge about one another led to lack of understanding.

Due to the many contacts that he had in Asia, he found that the need for books was greater than the need for magazines. He therefore formed another organization called "*Brothers of East and West*" to do this work. This project is entirely separate from the work of "*Magazines for Friendship*." It has already set up four Libraries in India and has begun to supply them. These libraries are in areas where there are no facilities of this kind available.

Because he had always had a deep love for the ancient philosophy of India, he wished to make knowledge of India, past and present, more a part of the thinking of the western world. He wished, through "*Brothers of East and West*," to reinforce the bond that he believed exists between America and India. He wanted to establish an interchange of books and the arts to increase friendship and understanding in both nations. He hoped that the Library program would grow through individuals donating their good books to be sent to the Libraries in India. This program will be carried on by his wife, also one of our Editors, who is now President of the Board of Directors of this organization.

The maintenance of these Libraries and an expanded program for the work of "*Brothers of East and West*" is, we are sure, the kind of Memorial that would give happiness to our friend Albert Croissant. The work of "*Magazines for Friendship*" will also be carried on by people interested in this area of work, but "*Brothers of East and West*" was his most cherished dream and expressed his warm ideal of practical brotherhood.

To his many friends all over the world, he would say: do your best to reach out with compassion to your fellow men. Live in this school room Earth in a way that will let you return, after a well earned rest, with qualities that you have developed during the life just past; qualities that will let you be able to accomplish more, understand more, and continue to grow towards the ultimate wisdom that we call God.

Because Professor Croissant taught English literature for many years at Occidental College in Los Angeles, and loved the great writers of the past, he would undoubtedly approve Benjamin Franklin's Epitaph in application to himself. He would smile to hear us say that he will "return in a new and finer Edition" in the book of life, and we are sure that he will.

Seeking The Real Self

WE READ IN THE BIBLE, the Bhagavad Gita, the Chinese Scriptures and elsewhere, that the light is to be sought and found within ourselves. What do they all mean? How is this light found? How may it be supposed to manifest itself when found?

Of so profound a subject only a mere outline can be given. Let us take the first of these questions. Physical man bases all his activities upon sense-perceptions, and upon what is then, to him, the legitimate gratification of all sensation. Under these conditions he finds himself involved in the most deadly strife with all other creatures, all are bent upon attaining the same end, the desire does not decrease with attainment but immediately seeks other and wider ground, and the field, practically, is limited. Thus the strife may become more subtle, but not less fierce. It is just at this point that reason comes in.

What is reason? It is the activity on the lowest plane of the true man within. It is the first guide of the physical, animal man. At first, it holds but slight control, man acts often blindly, the creature of the sensations and impulses of the moment, making but little effort against the influence of these. Afterwards, as reason secures its sway, man begins to act with calculation and foresight; but all this has only made him a deadly foe, beyond what may serve his interests. Treachery is his great characteristic and he only keeps faith when it suits him. With the further growth of reason, the virtues begin to appear—they are the result of enlightened self-interest; without them there can be no society or friendship.

At this stage also another factor appears—it is conscience. What is conscience? It is that mysterious faculty which silently points the road, always by what we know; it never instructs, it draws up and arranges our knowledge of "right" and of "wrong," limited as it is; and is always on the side of what then appears "right." Hence it is given to us as the highest faculty of the mind. It presides over reason; for all reasoning is merely data for it. It is all we know of the Higher or Real Self.

This then is the light to be sought, and we are brought to our second question—How? The conditions of its activity are silence and seclusion, and also the highest ratiocination of which the mind is capable centered on the most exalted subjects upon which light is sought. Concentration and perseverance are necessary, and the constant habit of self-criticism, and courage to fulfill the judgment of the silent president. It will not pass higher judgment until those already given are fulfilled. It never revokes and it never forgets, although the mind through which it is reflected may. This concentration and abstraction cannot take place while there is great activity of the sense life; hence simplicity of life, and absence of pleasure.

Seeking on the outer plane, and also indifference to pain, have always been pointed out as necessary. Then the mind gaining proficiency in this, and becoming more and more accustomed to lay bare quickly all it knows for judgment to be declared, and evincing

ever growing willingness to obey and see, finds itself at length one with that monitor, it draws no distinction between them. As at sunset on a tranquil sea, the golden light above cannot be separated from that below; and when it vanishes, it takes all its glory with it.

And now for the third question:—How may it be supposed to manifest itself when found? The reply is obvious; the mind instantly, like a lightning flash, distinguishes between what, to it, is “right” and “wrong,” “good” and “evil.” The light is flashed upon every proposition *instantly*. The man with small understanding becomes wise; the intellectual man becomes a giant of judgment. They both become unflinching and invincible, each according to his capacity. Moreover, where the mind is greatly withdrawn from the pursuits of the world, and brought diligently to bear upon all those many subjects, with which it, as it were, paves for itself the “path of rectitude,” throwing aside all those cobblestones which do not suit its purpose, although they may appear ornamental, even of gold itself, the progress to enlightenment is extremely rapid; for that upon which the mind is entirely bent is soon acquired.—“He necessarily becomes that on which his mind is fixed. This is the eternal mystery.”

But for most men the letting go of the innumerable threads which bind to the changing and perishable, is so hard a task, that the fixing of the mind, so relieved, upon the permanent and immutable, progresses slowly indeed.



EDUCATION is the leading human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means; the training which makes men happiest in themselves also makes them most serviceable to others.

—John Ruskin

Changing Phases Of Science And The Unaffected Synthesis Of Philosophy

Dr. Vitali Negri

President, Free Thinkers of Southern California

SCIENCE is popularly defined as "knowledge gained and verified by exact observation and correct thinking," but scientific conclusions of any given time, in general, can hardly claim the right to such a concise and decisive description. Seeming facts upon which the different branches of science depended for their convictions of yesterday are today displaced by fresh knowledge, and this process may well prove to be perpetual.

Philosophy is aware that science is tentative and provisional, and therefore formulates a unified interpretation of such nature that it is not affected by new hypotheses, discoveries or inventions which frequently present entirely different points of view and have more than once radically changed our former conceptions of the nature of the universe.

How then can science best be made use of, if it be not dependable?

The various divisions of science provide us with information helpful in many spheres of activity, even though this knowledge is constantly changing. Then too, scientists in each sphere have originated methods of so co-ordinating their achievements that the aggregate is available not only to fellow workers but to those in other departments.

It is the province of philosophy to make use of all knowledge

so derived and assembled, considering all essential values but keeping the whole upon a plane where it cannot be affected by changes.

Isolated scientific facts, when welded into a consistent whole, have great utility in furnishing us with information for the advance of the unification of knowledge. Philosophy aspires to synthesize the sciences, showing their relation to each other and formulating a theory or hypothesis which will permit all scientific facts to be welded into one interpretation.

Scientists discover isolated facts, philosophers utilize them in constructing the whole. Many men of genius have been both scientist and philosopher. For while constructing scientific essentials through research, they have been capable of envisaging the assemblage of all the facts into a beautiful construction of the entire universe—thus utilizing their wisdom into one all-inclusive interpretation. Our greatest scientists are those whose life work has given mankind some special outlook upon life and the universe. While in other categories are those who devote themselves to sciences which can hardly be specified as having any practical use in everyday affairs, but yet are extremely necessary when the total picture is to be presented.

“Pure” science has tremendous influence upon men’s lives, but philosophy’s higher aim is the use of all science in unveiling the great cosmic scheme.

We have stated that many philosophers have also been scientists, and that many scientists have devoted considerable attention to philosophy. Yet the majority of the latter have been interested only in what pertained to their particular branches of study. In this respect they must be ranked as scientists and not philosophers; for although credited with toil and research in their own fields they failed to perceive the philosophical value of results in the formulation of laws and generalizations under one comprehensive postulate to be applied to life and the universe.

“Pure” philosophy does not content itself with the acceptance of certain sciences only, such as physics, chemistry, astronomy, math-

ematics, biology, geology and physiology as subjects for unified interpretation, but also recognizes sociology, logic, economics, history and other similar systematized studies as sciences inasmuch as they, too, are necessary in devising a single and all-inclusive definition. (In this sense, psychology, oceanography and paleontology would also be regarded as sciences; and even the inventor and physician would be classed as scientists.)

Philosophy values scientific work which adds to the collective sum of knowledge by its original research in specific fields but it honors most those minds profound enough to be capable of harmonizing all conclusions by deducing philosophical principles of universal existence and phenomena.



Love

The word for love has been the most abused
Of all the symbols in our lexicon.
It seems to mean that we must be enthused
By someone whom we hope will carry on
With us in something we have said or done,
And one in whom there is a mutual trust
Until we find enthusiasm gone.
Then every spark of love will turn to dust
Within our pie of life to leave a crumpled crust.

This love was Cupid once upon a time—
The chubby little fellow with a bow—
And there was Eros with the high design
Of making pairs or mates of all below.
This is the only love some of us know.
Saint Paul once had another word for love,
Called Charity. He said that it must grow
With Faith and Hope until the soul can prove
To be a worthy worker for the God above.

In Greek, Paul's charity was ag'-a-pe.
The meaning of it was the high ideal
Of Christ-like love, in which the soul can be
So joyful that the one redeemed will feel
A love of life which has no sex appeal.
This love is not for persons nor for things,
Because the inner Christ becomes so real
That, like a lark, the saintly soul takes wings
Above the world of woe and there it sails and sings.
These souls are sure that no one goes to Hell,
For they, at last, have come to realize
That fables which the Christian Gospels tell
About it were composed to symbolize
Conditions of regret for one who dies
With appetites of lust which seem to burn
For satisfaction, which that life denies.
The saints know that the sinners must return
Time after time to earth for lessons hard to learn.

—*Verne Cole*



Passion Flowers Family

DESCRIPTIONS of eleven hitherto unrecognized species of a plant family, the brilliant blossoms of many of whose members symbolize in popular legend the story of the Crucifixion, have recently been published by the Smithsonian Institution.

This family is the Passifloraceae, or passion-flowers, which ranges over much of the subtropical world but is concentrated largely in Central America and northern South America. The legendary significance depends on a fancied resemblance of the golden corona to the crown of thorns, and of other parts of the blossom to the nails driven through the hands and feet. The five sepals and the five petals are considered symbolic of the ten faithful apostles, leaving out Judas, the betrayer and Peter, the denier.

The identifications are those of Ellsworth P. Killip, a large part of whose lifework has been devoted to these exceptional plants. Some years ago, he described 365 species and four genera, all that were known at that time in America. But in the intervening years, he explains, extensive exploration carried on in northern South America, especially in the basins of the Orinoco and Amazon in Columbia and Venezuela, has brought to light much new material.

Quite aside from the religious symbolism attributed to them, the Passifloraceae rate among the most remarkable of plants. They are mostly climbing vines with tendrils which enable them to fasten themselves to tree trunks. Some, however, are shrubs and low trees. The flowers are saucer-shaped to trumpet-shaped.

The fruits, often highly perfumed and some delicately flavored, are known throughout Latin America by various names, such as "water lemon" and "sweet calabash." Most of the fruits are small, seldom exceeding the size of a hen's egg. One, however, is a gourdlike fruit weighing 7 or 8 pounds.

RESIGNATION

Resigned unto the Heavenly Will
His Wife keeps on the business still.

Elizabeth Cross

THIS SEEMINGLY cynical finish to an otherwise suitable epitaph has much to recommend it as a philosophy of life. At first glance we might presume that the widow had sighed with relief, but, on the other hand, she might merely be full of that peculiarly feminine common-sense that shrugs a shoulder when a happy episode is ended and makes the best and the most of what is left. That is the kind of resignation that is worth cultivating. Not the miserable, snivelling type that has brought disrepute on a really desirable attribute, but a positive, firm attitude towards misfortune.

Since God is truly a trifle out of fashion in the Western world, (however much the Government may insist on days of National Prayer) the more stable virtues have gone out too, and resignation is one of them. Once upon a time we were told, rather sensibly, that it was a waste of good energy to kick against the pricks, and that we might as well suffer the inevitable with a good grace. Mind you, it was only the inevitable that we had to put up with; we had every encouragement to improve ourselves and our lots whenever possible, but to everyone comes something to be endured and then it was that resignation came in.

Now it is worth while to cultivate this particular quality, for it comes in extremely handy in the larger as well as the smaller crises of life. There is no reason to suppose that any are exempt from all the troubles of humanity. Why should they be? We may not have major physical disasters to face, no earthquakes, typhoons or even

droughts, but we may remember that others have them, and that, sooner or later, we are bound to have something extremely unpleasant happening to us. This may not seem a cheerful thought but it is a hardening one and it does need to be kept at the back of one's mind. Strangely enough such a thought is sustaining when the unhappy event occurs.

You may then note that your time has come, your unhappy week, month or year, and that you had better face it with as much courage and ingenuity as possible. As the old nurse says, to the perpetual grumbler, "Save your breath to cool your porridge," and save your energy to spend it on finding some way of making the inevitable endurable.

It is in the smaller, but most irritating, rubs of daily life that the quality of calm resignation is most valuable, perhaps. No one, surely, can be so fortunate, or so sheltered, that he does not come in contact with stupid, tiresome and even evilly disposed persons. No one can spend even a week without some minor disappointment, some mischance, some accident, some error of judgment. Are these little rubs taken at their face value or are they magnified into exhausting quarrels or boring tragedies? There is no time to fuss over every drop of spilt milk, even when it's rationed; the wear and tear on the nerves and temper are too expensive.

Just be sure that annoying things *will* occur and refuse to be annoyed; practice tranquillity and resignation until you make a habit of it. Force yourself to put the smaller change of life in its proper place, and to see things in proportion. How rare is the woman who can bear to let her sister borrow her clothes (and drop gravy down them) and yet most of the rest would mourn for months if the sister died!

Again there is far too much fume and fret in the atmosphere of the average factory, workshop and office. People are terrified of seeming too meek, too good-natured. They are sure that if they don't stand up for their "rights" they will become downtrodden and over-worked. Therefore the moment they are asked to give a little extra

help they become suspicious and resentful. Occasionally awkward and tiresome jobs come along; here again is an opportunity for a fuss and a wastage of energy.

If, in contrast to the nervous bullying attitude, we could have a little cheerful resignation, a "Well, it can't be helped, let's get it over" attitude everything would work more smoothly. Again, those who have found the secret of resignation are the last people to be exploited, for they are so rare and so valued that their services are always rewarded. It may seem, for a time, that the cheerful giver goes on giving, but sooner or later he is rewarded. In any case they have so much more stored energy, due to their calmer attitude, that if it is necessary to assert themselves constructively, they are best able to do so.

It may be that we should take more trouble in cultivating this quality of resignation (or perhaps it is rather more a mixture of Christianity and Stoicism) in children. Far too many children find that if they make enough fuss about anything they are rewarded with extra attention. This is seen from the very earliest age when they first fall down and cut their knees. Mother is so anxious for them not to cry that she scares them into crying louder than ever. A kind, helpful but disinterested attitude is best, showing the child that you are doing what is necessary to cure him. Say, for instance, "You *have* given your knee a bang! I'll show you how we make it better and put a good, comfortable bandage on!" You may also add, "Cry as loudly as you like, I don't mind. Some people find it makes them feel better, but personally I think it's rather tiring." This last statement, or rather the permission to yell, generally astonishes the child so much that he stops after a few moments.

After this you may discuss the general merits of crying, screaming, kicking the furniture and so on. Naturally no child is going to learn not to make a fuss about misfortunes if he sees his parents shouting and grumbling in their turn. The adults in the house must cultivate a genuinely calm temper, and if they are annoyed they must admit it and admit too that it is silly of them.

Children must be allowed to experience the results of their own

actions. We must try to avoid getting in the way of these natural consequences. (Needless to say this does not mean that we shall allow our children to burn to death when they set the house on fire by playing with matches!) If you make any kind of a promise (or a threat) be sure you stand by the consequences. If the child behaves abominably on an outing and you say you won't take him again until he is older, just don't take him. Again, if he breaks a toy, don't be over-sympathetic; just say, yes, it is sad, but that sort of thing does happen and tell him about something similar that happened to you; then suggest an alternative occupation. The whole idea is for them to experience, gradually and in bearable quantity, the tiresome little aspects of life, and for you to help them face them stoutly.

A good deal of modern literature, cheap and not so cheap, seems to glorify a dismal emotionalism. Lovers gloom about for years, parents are frustrated, sons become suicidal over somewhat trivial disappointments. It is the thing to be over-sensitive, to brood for years over real or imaginary wrongs, to cherish unrequited love, to find the whole of life poisoned by some bereavement. This type of emotionalism is very catching, especially for adolescents, and those who don't catch it from books and magazines are infected by the films they see.

Many people behave, when bereaved or disappointed in love, not in the least as they would if they had never read about the similar experiences of heroes and heroines. In fact much of their melancholy is purely "literary grief" and could be blown away by a little ruthless self-examination.

If, instead of encouraging this supersensitive attitude we brought children and adolescents up to resign themselves to misfortunes and to expect these misfortunes to pass like the clouds they are, happiness would be greatly increased. Resignation is worth while, but it must be resignation of a positive kind, one that keeps an almost worldly eye out for the consolations that accompany even the worst of misfortunes.

Modern Art, A Mirror Of Human Progress

Hazel Boyer Braun

TRUE ART HAS A MESSAGE for every age, for universality is the first measure to be applied to any claim for greatness. Order is the very law of cosmic life, producing harmony and a sense of peace. When we contemplate music, painting, or sculpture from this point of view, we immediately grasp the idea that everything is evolving, and understand that what we call art today is but the expression of today's place in progress.

Leaders in the art world are pointing to the fact that the art of our age is **WHAT WE ARE!** Under it all there runs deep and true a current that represents the emotional interests of our many-sided public. In our various schools of art we find a cross-section of life, a record of an age that we are often unwilling to look in the face. We should frankly acknowledge the weak points in our 'civilization' before we blame the artists for reflecting them in their work.

The well known painting "American Gothic" by Grant Wood is an example of a current effort toward realism translated into a veritable essay about those simple midwestern farmer folk. It does not make us happy even though we delight in the creative genius of the artist. We feel pained when we are reminded so vividly of the evolutionary status of minds that are so set, so rigid in the understanding of universal life, as the types in this canvas. We've known too many of them.

Many persons ask why so much of modern art is ugly. This is because there is much in our life that is ugly. We are all so closely linked together as a humanity that everything that is done and

thought affects us all. We cannot have a great art until we lift the whole to a higher level.

There are numbers of serious minded persons who really want to understand better the newer expressions, yet continue to measure them by old standards. The constant demand that the artists see exactly as they see, prevents the average layman from realizing a closer companionship with the modern artist. It is always a mistake to fail to grant art the right to progress. Surely all thinking persons must agree that art, like all other phases of life, would cease to evolve if it stands still and changes not.

It is so easy to condemn the minute we find something with which we do not feel immediately harmonious. Prejudice must be transmuted into open-mindedness. It is because there is such chaos in the general understanding of life that art is such a puzzle to so many. When we realize this we see how necessary it is for art students and persons who visit art galleries to do so with an open mind.

Dogmatism is out of the running, in religion, science, and art. Any observant person today realizes that there must be required countless grades or degrees of heaven and hell to meet the needs of the evolving individuals in the human family. So it seems necessary to have all manner of art expressions. They run the gamut from the most materialistic: brutality, vulgarity, personality, sensationalism, and the speed of this age with its fervid rapid vibrations; to the very opposite: serenity, the spiritual and impersonal, the slower tempo of the soul life.

Art is tending toward creativeness and while we may see the reason why this impulse has not always achieved greatness, let us applaud the effort. A demand should be made that an artist have something real to say to the world before he merits serious attention. Because of the confused ideas of truth and beauty which exist in the minds of the human family, it is necessary perhaps that time be the final measure of true merit.

Man's prejudice, his inhumanity, raises a strange but very real

barrier through which all truth, all illumination and, in fact, all forces that tend toward harmony must force themselves in the battle of life. Nowhere more than in the realm of art is this so evident, where trend after trend is emphasized in the forward movement.

In the attempt to recover from a position of kneeling to the idealized formula of established leaders in art, modern artists are now plunged into a maelstrom of conflicting schools and styles. Too many artists and lay persons become devoted to types and trends to the exclusion of all else, hating with wild fury. Too often the artist who is wedded to conservatism gets white with rage when recognition is given to what he terms modern; and with equal vehemence, some of the moderns not only look with contempt upon the work of their contemporary who gives a sense of reality to his creation, but they turn with adoration to an old master whose work is absolute realism.

All the phases of unkindness, of failure to sympathize with every serious effort, are due to a mistaken idea of what art is and where to seek it. While we never feel that anyone can define art, it seems evident that real art must spring spontaneously out of the experience of the individual. It cannot be made to conform to any dominion, it can neither be a slave to doctrine, serve as propaganda, nor bend in obedience to any rule. The only rule is that there shall be no rule. Art must be the instrument of its own finding, the outpouring of the realities of the artist.

Somehow we prefer to keep art in the liquid state — to feel that it will ever be challenging the art critic's vocabulary. All our intuitions are opposed to a crystallized definition of art.

Certainly art is as universal as truth. Neither may be captured and wholly enshrouded with a label of any type that the imagination of man can conceive, for art and truth have not yet been fully comprehended. No artist can produce great art until he has evolved the broadest tolerance which permits his innate taste to find for him the finest in all things. This natural intuition is so precious to a clear vision, yet it is impossible for it to function through prejudice and mere intellectuality.

Few persons have an outlook that is universal and impersonal, while many build their conceptions of art on intellectual ideas and never see the ideal that is sensitive only to the delicate perceptions of the intuition. Just as a work of art is limited by the vision of the creative artist, it may be interpreted only with the limitations of the observer.

It behooves us to become not only intelligent in our approach to art but intuitive. Intuition is the greatest essential, for it is instant cognition directly from the higher self, from the higher reaches of man's nature.

Let us not forget that there are in fact artists today who convey to us something of the power of silence and reverence that we associate with great art, and when they do, this can only be felt and appreciated by those who have reached the same depth in their own natures.

Always we have a few artists who serve the inner urge or intuition, who bring forth bits of reality, gleams of truth, something that welled up from the spiritual depth of his or her nature. Certainly we have many more who are guided by intellect which so often leads to mere sophistication. Then we have a greater number who unconsciously depend upon the brain-mind, often upon formulas that have brought fame to others, but lack the original inspiration.

In these days a great number of persons are attempting to be artists, we find them in every locality. A great portion of their efforts are but feeble strivings, yet many are doing distinguished work. In past epochs we named the artists of brilliant achievement readily, every one knew them. Today no one could be sure of listing all the really important names. This indicates a healthy growth in the direction of a time when men shall have learned to live in their true selves and liberate the inner artist.

The flowering of the spiritual and cultural life of a land is never matured by the understanding of a few fortunate individuals, but by the pressure of the enlightened populace. It is that vast spread

of the art impulse that presses the truly great forward, as the rose bud pushes upon the rose. Hand in hand with the growth of the number of artists must come the advance in appreciation and understanding of art in every home, each village and city. Art is inseparably connected with the full bloom of a country's life, for art only declines when the country declines.

"Through art mysterious bonds of understanding and of knowledge are established among men. They are the bonds of brotherhood. Those who are of the brotherhood know each other, and time and space cannot separate them." Thus wrote Robert Henri in his book *The Art Spirit*, and we might add that each artist is a radiating center of energy ever enlarging this great brotherhood.



NO ONE can seriously study ancient philosophies without perceiving that the striking similitude of conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those early ages, which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe, then it becomes evident that that thought, born under whatever latitude, in the cold North or the burning South, in the East or West, was inspired by the same revelations, and that man was nurtured under the projecting shadow of the same Tree of Knowledge.

—H. P. Blavatsky

Thoughts On The Declaration Of Children's Rights

Georges Fradier

THE RIGHTS OF THE CHILD have been solemnly proclaimed by the United Nations. An official, international text lists the principles on which these rights are based. Though we consider this perfectly natural, these principles are, in fact, the outcome of an extraordinary revolution which even today we do not fully understand.

For thousands of years, in highly-developed civilizations, more refined than ours and whose conception of man was perhaps more noble, the expression "rights of the child" would have been a contradiction in terms. A father had rights over his children, that was all. The child was without rights, like the slave, since, like the slave, he had not yet won his freedom.

We believe in the rights of the child because we believe in the right to life, bestowed without distinction upon all human beings. We consider it essential to respect life.

Whether Christian or not, our society has never challenged the assumption of the supreme value of life. Not only do parents no longer abandon the children they consider undesirable, as the Ancients used to do, but infants are saved at all costs, even if they are born cripples. The rights of the weak are also recognized.

During the epidemics and famines of the Middle Ages (or, in our times, of India and China . . .) the children are the first to suffer. Don't let us delude ourselves that we have become more tender-hearted and altruistic. A cynic would say that the position of children, like that of cripples, depends above all on economic resources. In every country and at every period of history right up to the present

day, only as many children survived as the amount of supplies allowed. The parents of Little Tom Thumb were fond of their children; but they were so poor that they preferred to lose them in the forest rather than see them die of hunger. In a modern version of this ancient tale, would parents think of other expedients? This is another question.

The rights of the child . . . Let us be clear about this. I wouldn't set much store by rights which were supported only by high-minded sentiments. Right equals power. In the early 1800's, middle class industrialists employed children as soon as they were able to "do a decent job of work," at the age of 4 or 5. Such slavery had probably never been known before, but people seemed resigned to it. The poor parishes of England handed over their children in droves to the industrialists. These abusive practices have stopped. Why? Because of the advent of the machine? No, children adapt themselves very well to machines. Because of an awakening of public conscience, then? But the factory-owners had very clear consciences and their wives had beautiful souls. Rather, because of the power of a few men and women.

The only true rights are those which are fought for, won and defended. Children have rights today, only because adults have struggled for them, adults who were generally ridiculed by the Public Opinion of their time—St. Vincent de Paul, Robert Owen, Jane Addams . . . Later came the trade unions, the workers' movement, the International Labour Organization . . .

In actual fact, these reformers and "leaders" were not demanding rights for the child, they were proclaiming the duties of the adult, the duties of parents, of society or of the State. There lay the novelty. It is useless to keep on harping about rights if you don't have the power to impose the duties which can guarantee them.

But power does not only belong to the Defenders of Childhood; it also characterizes science. Psychologists have made us realize the existence of the child as a separate being. He is neither a little man, nor an incomplete man, but a Child in relation to whom the adult has certain obligations which he does not have towards his fellow-

adults. Psychologists have also discovered adolescence which was unknown to our grandfathers, who began their working life at 12, as it was to the young Indian or African girl who, until recently, used to start raising a family at an age when our own daughters were learning the rudiments of algebra. And adolescence, so we are told (for instance in the cinema) extends over an ever-increasing number of years.

The declaration of the rights of the child is supported both by the political or humanitarian work of reformers, and by the scientific work of psychologists. That is why it imposes two types of duties. First, in relation to the child as a distinct being, irreplaceable and all the more valuable because he exists only for a few years. Secondly, towards the child as a future adult, "the father of man," to quote an ancient expression. We are required to make an almost superhuman effort to understand the child and to educate him, without destroying him, while at the same time fitting him to take his place in tomorrow's Society (not in the Society of yesterday or today, the only ones we really know).

Can we take responsibility for the intellectual, physical, moral, aesthetic education of a child? Can we really accept responsibility for the world in the year 2,000? One might as well undertake to lift the Earth or to reach for the Moon! When you think of all the rights recognized today as belonging to children, how many adults are fit to be parents?

The United Nations have never produced a finer, more complete text than this Declaration of the Rights of the Child. But it lacks one axiom, from which all the principles we are asked to respect would automatically follow. This axiom might be the words of the Carol: "Unto Us a Child Is Born..." All rights, and all our duties then become obvious, for each little child justifies history, mankind and the entire universe.

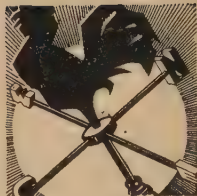
—UNESCO

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GREATNESS, after all, in spite of its name, appears to be not so much a certain size as a certain quality in human lives. It may be present in lives whose range is very small.

—Philip Brooks

WEATHER VANE



THE EAST-WEST MUSIC ENCOUNTER—TOKYO

The East-West Music Encounter last month was staged at the newly built Tokyo Metropolitan Festival Hall and was composed of six days of specialized panel discussions dealing with the various problems in music, such as musical interaction between the East and the West. There were performances by the New York Philharmonic Orchestra under the direction of Leonard Bernstein, the Julliard Quartet and the Royal Ballet.

The Music Encounter is sponsored by the Tokyo Metropolitan government with the support of the Congress for Cultural Freedom. Prominent musicologists from abroad, including Roger Sessions and Virgil Thompson from the United States, and more than 30 Japanese counterparts took part in the various panel discussions.

Other artists who appeared at the Music Encounter were: the Oriental Abend, an aggregation of classic dancers from India and Indonesia; the European Ensemble of Chamber Music, composed of many foremost musicians from France, Italy and Germany; German tenor Herman Prey; the Pro Musica Antiqua Royal Ensemble from Belgium; the Coropolyfonico, Italy's national radio chorus, foremost performers in the interpretation of Renaissance and Baroque music.

Host country Japan was represented by a Noh play, Gagaku court music and two symphony orchestras—the NHK Symphony Orchestra of the National Broadcasting Corporation and the Japan Philharmonic Symphony Orchestra.

* * *

A REVOLUTION IN AIRCRAFT

Planes with speeds greater than 1,000 feet a second continuously are just ahead. "We will shortly progress to supersonic flying all over the world. Europe-in-an-hour, around-the-world-in-8-hours, are on the drafting board."

Thus says Grover Loening, aircraft inventor and member of the advisory board of the National Air Museum of the Smithsonian Institution, in a report on the lessons to be learned in aviation from mistakes of the past, published in the most recent annual report of the Institution.

He warns against confusing conventional aircraft and the vast prospective improvements in this field with various sorts of space vehicles on which public interest at present seems so sharply focused. These are, Loening stresses, quite different fields with quite divergent interests. "In a few short years," he says, "both fields, aircraft and space, will outgrow the present flurry of incorporating them into one package, and probably there will be a change of setup in which they will spin apart, in order not to retard or interfere with each other."

"There is much left to do to perfect our utilization of the air ocean in which we live. Tolerable levels of noise, vibration, and acceleration, and greater safety must accompany supersonic flight. These are all of utmost importance to our great air-transport development, but have little to do with space astronautics."

The biggest revolution in the coming design of useful aircraft, Mr. Loening says, will be the direct lift plane, the fast airplane which can land vertically. We are only at the beginning of the start of progress in this direction, he stresses.

"The helicopter is not quite the answer," he says, "because its speed is limited, owing to the rotor configuration. Even if helicopters get up to a high cruising speed of 200 miles an hour, they will still have to compete with fixed-wing aircraft of over twice that speed. Throughout the history of aircraft development, there is one lesson

that stands out clearly: high speed is always the successful characteristic of any type of operation, even on the shortest ranges. Slow aircraft, no matter for what purposes, have never survived.

"Many objections to liftplanes are now being voiced. One is that the fuel consumption for vertical flying is utterly prohibitive. While direct-lift by jet will use three times the fuel of the existing jet engine, the actual fuel used by the present jet transport in taxiing to the end of a long runway, waiting for clearance, the long take-off run, and then climbing to 1,000 feet is almost as much as the direct-lift plane would use rising immediately to 1,000 feet."

—*Smithsonian Institution*



OUT OF INNER SPACE

Explore, brave men, the Outer Space!
Explore it with much zest and skill,
But search the realms of Inner Space
With greater eagerness and will.

Your journeys outward to the stars
Demand an inward to your hearts
For naught but this can move your hands
To fill the skies with peaceful arts.

O, heed today the ancient word
That urged man's heart good issues show;
Then for the building of the world
Your inner selves will brightly glow.

—Leonard B. Gray

The Underdeveloped World Today

The following is from an address by Ambassador B. K. Nehru to the Commonwealth Club of California at San Francisco:

B. K. Nehru

THE PROBLEMS of the under-developed world are already beginning to assume an importance in world affairs and are likely to overshadow, in the long run, all the other international problems which occupy the center of the stage today; they are also likely to continue with us for a very considerable time to come. It is, therefore, appropriate that I should take some of your time this afternoon to present to you some of my thoughts on what these problems are, why they are important to the rest of humanity, and what can be done to solve them, both by the people of the underdeveloped world themselves and by those more fortunately placed.

If you look at a map of the earth's surface, you will find that only a small portion of it has been economically developed. With the exception of Australasia and Japan, this developed part consists of a narrow Northern belt encompassing Western Europe and the continent of North America. The riches of the rest of this planet have been inadequately exploited. The result has been that the inhabitants of the developed parts of the world enjoy wealth and prosperity and standards of living which have never before been attained in human history, whereas most of the inhabitants of the rest of the world continue to live materially in almost the same state as their forefathers did a thousand years ago or more. The industrial revolution which, in the last couple of hundred years, transformed and transfigured Western society has passed these countries by.

The population of the developed parts of the world is about a thousand million; that of the under-developed parts about two thou-

sand million. The contrast between these two sets of countries can perhaps best be exemplified by citing their figures of per capita income. The average per capita income of the richer parts of the world is \$1200 per annum; the average in the under-developed world is \$125 per annum. But averages, as always, conceal the true contrasts for, at one end of the scale, is the United States with a per capita income about to reach somewhere around \$2700 and at the other end are countries, such as my own which has a per capita income of no more than \$70 per annum.

These inequalities of income are great but one of the problems of the world is that instead of decreasing, they are increasing at a very rapid rate. The rich are getting richer and the poor, though they are not getting poorer in absolute terms, are certainly getting poorer, relatively speaking. That this should be so is easily explicable in terms of economics for the growth of income is a function of the investment of capital. Rich societies, by the very fact of their being rich, not only consume more but save more than the poorer societies. Consequently, the annual growth of a rich country, even though percentage-wise it may be small, is very much greater than that of a poor country. In the last ten years, by dint of great self-sacrifice, we in India have managed to invest in the Indian economy a sum of \$22 billion. We have thereby raised the Indian per capita income at the rate of one dollar per year. A similar amount is invested in the economy of the United States practically every three months: and as a consequence the United States increases its national income every three months by about as much as we have done in the last ten years.

This international mal-distribution of wealth or the growing inequality of international incomes raises certain problems in international society which are the exact counterparts of the problems which the nation-state in Western Europe had to face in the nineteenth century. This is not surprising in the least for we are today, whether we like it or not, an international society, communicating with each other much more freely and dependent on each other in much greater measure than national societies a hundred years ago. Differences in wealth

and opportunity, the existence of privilege divorced from function, the absolute physical misery in which the vast majority of the people of Western Europe lived in the era in which the industrial revolution was working in their midst, caused stresses and strains leading to riots and revolution and ultimately resulted in substantial changes in the structure of society in those countries before social and political stability was achieved.

I would suggest to you that the stresses and strains apparent in the international world today, confused and compounded as they are by the existence of East-West differences, are nevertheless traceable basically to the same roots as the discontents of Western European society in the nineteenth century. And if my analysis is correct, it follows that the remedies that were applied within those national societies in response to these discontents are the same as are applicable on the international scale today for the restoration of international stability.

The interest of the rest of humanity in the problems of the under-developed world is basically threefold. First, it appears morally wrong that, in an age in which human technology has developed to the point at which it can remove poverty from the whole surface of the globe, the use of that technology should be limited to small areas and for the benefit of a minority of the human race. When human beings did not have the wherewithal or the knowledge to produce material goods in adequate quantities, their consciences when faced with poverty and misery, could have been satisfied in the knowledge that when there was an overall insufficiency, some would undoubtedly have to suffer. But in an age of overall abundance, the human conscience cannot escape its responsibility by pleading the inevitability of poverty. If we have to make human life more bearable and to give to it the dignity that it deserves, it seems to me that it is incumbent upon us to use the productive powers of science and technology to achieve these ends.

Secondly, the existence of vast areas of the world whose wealth is not exploited is of great harm to the developed world itself. Inter-

national trade which has been a source of wealth from time immemorial consists of the exchange of goods. The under-developed world, though greatly in need of the goods produced in the developed societies, has an insufficiency of goods to exchange for the goods it needs. The consequence is that international trade does not grow, and therefore does not add to human wealth, to the extent it could if the productive capacity and consequently the purchasing power of people in the under-developed world were increased. To cite one example, the entire trade of the United States with South East Asia which contains more than 600 million people, amounts to exactly two per cent of the total trade of this country. If the purchasing power of the countries comprising this area could be even fractionally increased, they would present markets for American products vastly in excess of the market today.

Thirdly, the existence and the increase of these vast disparities of income and, in particular, the absolutely low material level at which human life has to be lived over large areas of the earth's surface constitute a continuing and growing threat to the political stability of the world. We have moved very far from the days of the first great war when it appeared that the world was in stable equilibrium with Western Europe dominating most parts of it and the United States content in its own isolation. The equilibrium the world had then was manifestly unjust; and like all unjust systems it had within it the seeds of its own destruction.

The colonial system is now on its way out and a majority of the countries of Asia and Africa are now free to manage their own political affairs or will be so free in the near future. These countries vary greatly from each other in their histories and traditions, in their geography and their economy, in their social systems and their attitudes of mind. But all of them have three things in common. They are all determined to maintain their political independence; they are all very poor; and they are determined to get rid of this poverty.

Having attained the first of their objectives, they are now faced with the task of so organizing themselves as to be able to develop

themselves in the shortest possible time. One of the major problems before them, even though they may not all clearly recognize this themselves, is the choice of the form of society that is best suited to achieve the categorical imperative of economic development which can no longer be denied.

Turning again to the lessons of history, there is the striking fact that, apart from those vast empty spaces which are now the United States of America, Canada and Australasia, no country has had that kind of upsurge in economic growth which is required in the underdeveloped societies except under a non-democratic institution. The United Kingdom at the time of the industrial revolution and for a long time thereafter was no democracy as we understand the term today.

Most of the states of Western Europe when they went through a similar transformation of their societies could hardly be described as democracies. Japan achieved its basic economic growth long before the democratic system took root in that country and the Soviet Union and China have deliberately chosen a totalitarian form of society. Once again, in economic terms this phenomenon is easily explicable. Capital is the difference between current production and current consumption.

In poor societies, current production is so low that there is very little margin between consumption and production. This gap has to be increased as rapidly as possible if economic growth is to be achieved. The societies of Western Europe increased this surplus by not permitting the laborer to consume the fruits of his labor. The communist countries, though they have a different social system, have adopted the same techniques and do not permit the farmer or the working man to increase his consumption beyond the point necessary to enable him to go on producing. This process of increased production but restrained consumption can and does lead to very rapid economic development.

Is the European method of development open to the countries which have recently regained their freedom? Is it not possible today,

even in those societies which are under-developed in ways other than economic, to reproduce the conditions of unfettered capitalism which were characteristic of the nineteenth century. In most societies, such as my own which have undergone a political revolution before the industrial revolution, the difficulties of recreating these conditions are absolute. The farmers who have the vote and the laborers who have trades unions are hardly likely to permit themselves to be exploited for what appears to them to be the benefit of the individual capitalist. If, in the national interest, exploitation there has to be, then it has to be communal and not individual exploitation.

Nor are the people of the under-developed world anxious to give up their hard-won individual freedoms if this can be possibly avoided. The desire for liberty, not only from foreign domination which we have already achieved, but the desire for individual liberty, for freedom of speech and freedom of religion and freedom of association is as deeply rooted among the poor as among the rich. But the poor have another desire which grows in direct proportion to their poverty, namely the desire for bread. Historically as well as theoretically, there would seem to be a conflict, at least in the early stages of development, between the maintenance of individual liberty and the production of material goods. Are the under-developed countries, therefore, doomed to pass through a period of totalitarianism if they wish to develop materially or can a way be found to reconcile bread with liberty?

My answer is that it can: But only on condition that the outside world helps the developing countries in a much more substantial, rational and planned way than it has hitherto done. And as an example, though I admit by no means a typical example, of the alternative that is open to the under-developed world, I should like to explain to you how we have approached the problem in India, with what success and with what hopes and to explain to you the difficulties with which we are beset.

I have said that India is not a typical example, basically because it is not under-developed in any but an economic sense. In other

words, it possesses all the requisites of economic growth except one, namely capital. It has a stable government, an administrative apparatus second to none in the world, managerial and technical ability of no mean order and sophistication in financial and economic affairs which enables it to make the best use of such resources as it may have or is able to get.

I make no apology for choosing India as an illustration not only because I come from that country but because India is by itself one-third of the non-communist under-developed world. It is also important because the Indian example, partly because of its size, partly because of the fact that it was the first country to break the bonds of colonial domination, partly because it has chosen the path of free and unadulterated democracy, tends to be followed by a large number of under-developed countries who have the same ends in view but who are groping to find the best means to achieve them.

India regained her independence in 1947 and chose for herself a political constitution guaranteeing to her citizens all the individual freedoms that are generally associated with the democratic framework of society. I am proud to say that for the last 13 years we have not only been the largest democracy in the world on paper, but we have observed in the spirit and to the letter the practices of a free and democratic society. Having thus satisfied the need for liberty, we had to devote our attention to the possibly more overriding need for bread.

When we achieved control of our own affairs, the Indian per capita income was no more than \$50 per annum or less than a dollar a week. These dry figures cannot give you any idea at all of the extent of Indian poverty and the misery that it entails. It is beyond the imagination of a rich society to visualize the manner of life, if life it can be called, which people have to live on the kind of income that we have.

The Indian was and unfortunately is, under-nourished, under-clothed, under-housed, under-educated and under-nursed. Agricultural

production was not enough to give many Indians two square meals a day. The consumption of cotton cloth was no more than 10 yards per head per annum. Outside the towns housing, such as there was consisted of mud huts. In the urban area the over-crowding was unimaginable; and even so, large numbers of people had no housing of any kind and actually lived on the streets. There were 59,000 doctors in the entire country and as they were largely concentrated in the cities, the majority of the Indian population had no medical facilities and would not have been able to pay for medical services even if the facilities had been available.

The absence of roads made communication between village and village extremely difficult and diseases such as malaria, cholera and the like, continued to take their toll of human beings whose powers of resistance were low owing to under-nourishment.

This was the inheritance that we received and it is clear that, apart from the immorality of allowing this state of affairs to continue, neither the Government of India nor the Republic of the Union of India itself would have a chance to survive if efforts were not made rapidly and on a large enough scale to change these conditions. Given our resolve to continue to live as a democracy, to strengthen and to preserve the democratic framework of society, to eschew wholly the totalitarian methods of organization, we certainly did handicap ourselves in getting the best and earliest possible economic results.

We established in 1950 a Planning Commission, the function of which was to take stock of our needs and of our resources and to draw up blueprints for our economic progress, it being clear all the time that no element of totalitarianism was to creep into these plans. The Planning Commission has produced two five-year plans of economic development and the country has progressed under them to a certain extent. Agricultural production has in the last ten years been increased by 42 per cent; we are still however unable to feed our people on an adequate level; but the hardship that would have been caused by this fact has been substantially alleviated by the

generous allocations which the U. S. Government has made to us from its stocks of surplus wheat.

Cloth consumption has increased from 10 yards per head to 15 yards per head per annum. The number of doctors is now 84,000. The number of hospitals and dispensaries has gone up from 8600 to 12,600. Malaria and cholera have both been virtually eliminated. The total number of schools in the country has increased from 230,000 to 400,000. 50,000 miles of new surface roads have been built. Industrial production has increased at an average rate of 5 to 6 per cent per annum and industry has been diversified. The installed capacity of electrical power has gone up from 2.3 million kw to 5.8 million kw and the installed capacity of steel from 1.2 million tons to 6 million tons per annum.

This progress seems good. It is also remarkable that, in spite of the poverty of the society and in spite of the fact that no compulsion has been used, by far the greater proportion of the investment that has made this progress possible has come from the sacrifices of the Indian people themselves. Out of the total of \$22 billion invested in the Indian economy in this period, no more than one-sixth has come from outside, mainly in the form of foreign aid; the remaining 84 percent has come out of that meagre \$50 per head income that I have spoken to you about. The rate of saving in India has increased from 5 per cent of national income to a little over 8 per cent in the last ten years.

The fact that the people of India have borne with patience and with fortitude the substantial increases in taxation and some increases in prices that have been loaded upon them speaks volumes not only for their desire to develop on a basis of self reliance but for the self-sacrificing discipline which they are prepared to undergo.

The progress that we have made is, as I have said, impressive in absolute terms. It must be remembered, however, that India is a large country with over 400 million people and the increases in production have to be divided over this vast number in order to assess

their effect on the life of the individual. The rate of growth of the economy has been on the average of $3\frac{1}{2}$ percent per annum. The rate of growth of the population has been some-where under 2 percent per annum. The net increase in per capita income has therefore been no more than 1.5 percent per annum. In other words, we have not been able to increase the per capita income of the Indian people in real terms by more than about a dollar a year or less than 2 cents per week.

We feel, and those of our friends abroad who have devoted time and attention to the problem agree with us, that in order to maintain the social and political stability of Indian society, this rate of development is too slow. We cannot compete and we do not wish to compete with the phenomenal rates of growth that are prevalent in certain communistic countries. We are prepared to sacrifice, poor as we are, rapid material advancement in favor of the maintenance of our individual liberties. But there are limits beyond which this sacrifice cannot go.

It is generally agreed that we are to continue as an orderly and a free society, our rate of growth should be increased to a minimum of 5 percent per annum. This requires a substantial increase of the rate of investment in the economy. We calculate that if an investment of an additional \$50 billion were made in the Indian economy, we could achieve this rate of growth and if this investment were made wisely, we could so strengthen the Indian economy that its further growth at this acceptable rate could be financed from within its own resources. We believe that, given the limitations of organization, administration and man-power, it will take us ten years to make this investment in physical terms on the assumption, of course, that the financial resources will be made available as required. We calculate also that out of this \$50 billion, the Indian people can themselves raise \$40 billion without altering our present democratic structure of society. But beyond this our poor economy will not bear the burden of development; and if the remainder of the money has also to be extracted from the people, methods of regimentation and compulsion will have to be introduced and the liberties of the individual curtailed

beyond the point at which the system can still be called democratic.

We are, therefore, hopeful that, understanding our situation, appreciating our sacrifices, and having regard for the stakes involved for the whole human race, it will be made possible for us to obtain from abroad the \$1 billion a year we need for the next ten years to make democratic India a going concern. We should like to get as much of this money as we possibly can through private foreign investment or from the capital market. But our experience, which has corresponded with that of the other under-developed countries, is that private capital is extremely hesitant to face the difficulties and uncertainties of an under-developed country. We are, therefore, forced to rely on financial assistance from international financial institutions and the governments of friendly countries.

I have taken you briefly through the Indian developmental story and shown to you clearly where and in what form the outside world can help in Indian development. As I said, India is not a typical case. It is atypical because in the Indian economy there is only one factor of growth missing and that is capital. It is atypical also in that in the case of India one can clearly foresee a time which is not very far off, at which economic aid from the outside will no longer be necessary. And it is perhaps also slightly atypical in that the Indian people have shown themselves capable of self-sacrifice to an extent that has not yet been matched by any other country similarly placed.

* * *

OF ALL the inanimate objects, of all men's creations, books are the nearest to us, for they contain our very thoughts, our ambitions, our indignations, our illusions, our fidelity to truth, and our persisting leaning toward error. But most of all they resemble us in their precarious hold on life.

—Joseph Conrad

The Country Of The Soul

THERE is, as everyone knows, a province of human life—and only upon reflection do we perceive how vast, how boundless is that province—to whose interests and problems the most extensive knowledge or control of nature's machinery affords no entrance, a country upon which the bright sun of science sheds not a ray of light. It is the country of the soul. We have our affections and sympathies, we have loves and friendships, we have hopes and fears and admirations, inmates of a providence of real things as broad and deep as the telescopic heavens above our heads. Of these things science never speaks. She sits above the battle and has no share in our joys and sorrows. Of good and evil, freedom and justice, science has nothing to say. The scientific vocabulary does not include such words as beauty or heroism, nobility or charm, resignation or despair, kindness or generosity, character or conduct. Not until you ponder such words do you perceive how narrow and inhuman is the view that omits them, the internal experiences with which our minds are so continuously occupied from the cradle to the grave....

It was a cardinal error to assume that she (science) could make any substantial contribution to the improvement of human nature, or to the elevation and refinement of human character or human conduct. Intoxicated by the conquests of physical nature, we supposed them sufficient for all our needs, and in our exaltation forgot the simple truth that man is not merely a reasoning being, that knowledge of nature's ways does not satisfy his heart, nor does a purely intellectual diet feed his moral and spiritual being, his ideals, aims, and aspirations.

—W. Macneile Dixon

* * *

THE ART OF EXPRESSING great ideologies and moral laws in terms simple enough to understand by everyone, is the equivalent of genius and is exemplified in the teachings of the patriarchs.

—John W. Stuart

Uses Of A Liberal Education

Leonard Wenz

THE INTENSE FAITH of the American people in education amounting almost to a fetish perhaps heretofore has not been wholly justified. Formal education has, in the past been an effort to perpetuate sets of ideas—for a political system, a religious sect, or a social clique. There is something human about this desire that children should grow up in the way of their fathers, but a larger and better view of education has gradually dawned. From a gradually growing faith in the value of interest in education, we are coming to a full realization that the only education that truly educates is a liberal education continuing through life. Even we who have been through the education mill with all its repression and formalism find that we still have some capacity, even without instruction, to learn occasionally something new.

A liberal education, as generally understood, indicates an education which trains and enriches the mind, thereby “freeing” it for any kind of use to which the owner may see fit and proper. The historical derivation of the word “liberal” comes from the latin “liber” meaning “free”, hence a liberal education is one that is becoming to a free man. Aldous Huxley’s essay on the values of a liberal education set as the goal, individuals who are equally competent in the understanding of people, ideas, and machines. Cardinal Newman’s ideal of a liberal education was predicated on self-discipline, an education “which gives a man a clear conscience view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them.” Aristotle wisely said “in education, it makes all the difference why a man does or learns anything; if he studies it for the sake of his own development or with a view to excellence, it is liberal.”

Ever so often in contemporary America, we are impressed once again with the marvelous character of that great political instrument—the American Constitution. The Constitution was hammered out, fashioned, and established by a triumph over discords, rivalries, conflicting interests as would have seemed to have made the results impossible. Today it stands as a monument to liberal education for the authors had been tuned in on the “Great Conversations” of the past and became steeped in the humanities. When they sat down to write the Constitution, they did not improvise as much as some historians would have us believe. They assimilated and synthesized the wisdom of the ages and only did what Plato, Aristotle, Rousseau and John Locke prepared them to do. Every dedicated citizen today will be forever grateful for this great conciliatory, harmonizing and unifying work about which Gladstone was led to remark, “The American Constitution is the most wonderful work ever struck off, at a given time by the brain and purpose of man.”

It was not too long ago that we had the notion that all of our problems could be solved with a slide rule and equations, our public schools were to be a training ground for human calculating machines, seemingly unaware that a person is all the better mathematician, scientist, lawyer, doctor, teacher if he knows something outside of his special field. Today in the “Pursuit of Excellence” in education, we recognize that each individual must have not only the special knowledge which he passes on to others, but the broad wisdom necessary to judge and interpret the culture handed down to us across 5000 years of human history. The high importance of the liberal arts and the humanities has been reemphasized as the core of the curriculum. It is this kind of education that relates the student to the cultural heritage and to the future of the society in which he has to live and move. This is to say that anyone who has enough “generalized” knowledge about the basic sciences, anthropology, biology, politics, economics, religion, history, and the arts will be able to fit outstanding features of any of these fields into a general view of them all. Science shows us what we can do. A liberal education tells

us what we ought to do.

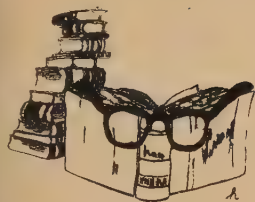
We, in America, are generally convinced that the destiny of this nation and the world lies in the extent to which we can develop individual responsibility. The freer the society, the greater the responsibility it imposes on the individual citizen, the greater will be the need for every citizen for the disciplines of the liberal arts and the humanities. This could well be our secret weapon in the cold war. The social and political philosophy of the Communist world is slanted toward the Communist ideology where every student becomes a specialist under centrally prescribed curricula. A liberal education is frowned upon, for the system cannot tolerate any conclusions reached that do not fit into the Communist dogma—a circumstance which will hardly produce a truly educated man. The educational system of the Soviet Union can well be its "Achilles heel", if the free world with great seriousness reexamines its goals and purposes, and trains its citizens for individual initiative, moral integrity, and democratic thinking, the disciplines that best fit one for individual responsibility. It is at the individual level that the search for national purpose begins. If we would maintain America's position of leadership in the free world and overcome forces of evil operating in the world today, it becomes every citizen's responsibility to first wage war against his own ignorance, folly, and irresponsibility in every field of human endeavor.

Never before in our history, have we had the golden opportunity as we have in America today to add immeasurably to our mental, moral, spiritual, and physical well-being and acquire a truly liberal education that befits a free man in a free society. We have access to the wisdom of all the ages in addition to the achievements of modern science which could make us the most informed and the least conformed nation on this planet for generations to come. The first social responsibility of any man is in his own education. Solon, one of the wisest men of ancient Greece, compressed in one statement, the final mark of an educated man. "I grow old, learning still." It is another way of saying that the truly educated are the self-educated, a life long process that is never complete.

A life of mere acquisition of the material is an empty life compared to one of an acquisition of knowledge, understanding, and wisdom by those who would devote themselves to a liberal education. Materialism appears foolish and stupid rather than evil when viewed in the light of philosophy. James Oppenheim once offered this bit of philosophy, "Our lives shall not be sweated from birth until life closes. Hearts starve as well as bodies. Give us bread but give us roses. In education man needs both bread and roses. By all means let us not forget the roses. Man does not live by bread alone. If there is anything that belongs to all the people, it ought to be the great achievements in letters, in art, in music, in science, in drama. Education must serve as an introduction to common enjoyment of these great achievements which have come to us from men of all colors, all religions, all positions, and all countries of the world."

What is a good education? What ought we to seek when we go to school or college or when we educate ourselves? These questions lead directly to the liberal arts and the humanities. These studies made their appearance in formal education in Greece more than 2000 years ago. Plato and Aristotle both recognized their vital roles in the education of the ideal citizen. The old definitions of what constituted an educated man in their day are perfectly in order for the new age. The old definitions believed in preparing the individual for a career, for citizenship, for balanced living. These definitions are as valid and essential today as they were during the age of Plato and Aristotle, down through the age of Thomas Jefferson and John Adams. Only the definitions of ignorance have changed with the changing time. Varle summed up the worth of a liberal education when he wrote "it is a companion which no misfortune can depress—no crime destroy—no enemy alienate—no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace; and in society, an ornament. Without it, what is man?"





Book Reviews

THIS IS WHAT WE FOUND. By Ralph and Carl Creger. Lyle Stuart, New York. 64 pp. Hard bound \$2.00, Paper bound \$1.00.

Ralph and Carl Creger are a father and son who live in Little Rock and experienced the scandal that rocked their school, their city, their nation.

In 1959 Carl was a senior at Central High School. One of his teachers required his students to prepare a paper on any subject pertaining to American history. Carl's paper was expanded to the book reviewed here.

Although it is little more than an essay, there is much meat on what might be called the bones of contention. Carl says that "in September, 1957, we were disturbed by what seemed to us a lack of Christian principles in many of our fellow citizens . . . the willingness of some men in high political office to exploit an emotional crisis for political gain."

In delving into the Negro problem in America, which is the subject Carl chose for his school topic, he sought the historical development of the Negro people. He could find no basis in the Scriptures for the separation of the races. The historical study tells of the early development in Africa, while Western Europe was overrun with savages, of the highly developed cultures of Ethiopia and Egypt. It was the Negro peoples who founded the civilizations along the Ganges and the Euphrates long before the establishment of the Christian civilizations.

Slavery did not begin in America, nor were Negroes the first slaves. There were the Jews and Christians before the peoples of

Africa were enslaved. We are told how in 1444 a group of Portuguese adventurers brought a group of 150 Negro men, women and children from the islands of Nar and Tidar to Lagos. Prince Henry was on hand to receive his share of the slaves in the name of Christ. This was the beginning of the modern slave trade with Africa and also the beginning of the justification on the grounds of winning souls for Christ.

In explaining the growth of the African slave trade, the Cregers have this to say: "the supply was practically inexhaustible and, perhaps more important, they were visibly different and could easily be apprehended in event of escape. Because of this . . . many slave owners tried to rationalize that the Christian precepts of kindness and humane dealings need not apply to the Negro. Thus began in America the rationalization of race-caste which is still with us . . . today."

The early customs among the slaveholders are discussed and a description of conditions given by the slaves themselves. An interesting point brought out was that opposition to slavery continued to mount in the early eighteen hundreds among slaveholders. Slavery might conceivably have been abandoned had not the invention of the cotton gin made cotton such a profitable crop.

In telling how the slaves themselves rebelled, the authors quote from a Fourth of July oration at Rochester, New York. The year was 1852, and the speaker was Frederick Douglass who had been born a slave in Maryland. Douglass had this to say: "What to the American slave, is your fourth of July? . . . your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants brassfronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to him, mere bombast, fraud, deception, impiety and hypocrisy . . . You boast of your love of liberty, your superior civilization, and your pure Christianity, while the whole political

power of the nation . . . is solemnly pledged to support and perpetuate the enslavement of three millions of your countrymen.

"You hurl your anathemas at the crownheaded tyrants of Russia and Austria and pride yourselves on your democratic institutions while you yourselves consent to be the mere tools and bodyguards of the tyrants of Virginia and Carolina. You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water; but the fugitives from your own land you advertise, hunt, arrest, shoot and kill. You glory in your refinement and your universal education; yet you maintain a system as barbarous and dreadful as ever stained the character of a nation—a system begun in avarice, supported in pride, and perpetuated in cruelty. You shed tears over fallen Hungary and make the sad story of her wrongs the theme of your poets, statesmen, and orators till your gallant sons are ready to fly to arms to vindicate her cause against the oppressor; but regard to the tens of thousands of wrongs of the American Negro, you enforce the strictest silence, and would hail him as an enemy of the nation who dares to make those wrongs the subject of public discourse."

Somehow these words, spoken one hundred and nine years ago, sound alarmingly familiar. One wonders what might be the tenor of such an oration one hundred years from now.

The remarkable thing about this slight book is that it encompasses so much in such short space. There are no startling revelations. There are no newly discovered facts. But there is a recapitulation of the thought of many leaders in the field of race relations. There is a definite grasp of the inherent nature of the problem of segregation. And if these virtues seem to be written for a largely high-school readership, this, in my opinion, does not detract from the merits of the book. Most of the reading public interested in the problems of race relations have already encountered the facts presented here. But many of the younger readers are not prepared, unaided, to delve

into the heavy tomes which make up the literature of the tragedy of a nation.

This Is What We Found may well lead many readers into those very volumes. It is a succinct portrait of the travail of the American Negro, of his extraordinary cultural growth in a climate obfuscated by social and economic prejudices. Though it is replete with the sorrow that is inevitably woven into the fabric of the Negro's life, it is also a shaft of light piercing his future.

That such a book is the result of the tragedy of Little Rock is proof of the uncompromising genius of the ordinary Americans.

The book includes a bibliography which is an excellent and thorough one and should prove an invaluable guide post to the reader who wishes to travel further in this troubled terrain.

—Marye Myers

THE IMPORTANCE OF BEING IMPERFECT. By John Robert Clarke. 216 pp. David McKay, Inc., New York, \$3.50.

Mr. Clarke is founder and president of the Adventures in Living Association, conducts an annual season of lectures in Hollywood, Palm Springs and San Diego, lives aboard a fifty-five-foot teakwood sailing ship, which is anchored in San Diego's Point Loma. The *Panacea* has five cabins and is ballasted with more than two thousand books.

Here is a wise and witty book that will give you a better insight into ways to increase your joys and reduce your tensions. It will help you to find new friends and new rewards in the real world around you. If you are not enjoying "togetherness" the chapter "Perfection's Nightmare—the Dream of Togetherness" will give you a new slant on that much publicized idea.

By the time you have finished this book you will have learned to enjoy being less than perfect. You will see the stupidity of ever thinking anyone is perfect and be glad they are not.

A careful study of the wisdom contained in this little volume

might be the means of avoiding the most prevalent malady of our times, but let Mr. Clark tell it: "If we are going to reverse the downward trend of human relations which, in America at least, is reflected in the growing inability of millions of people to derive joy from one another, we will need to look to the perfectionists. They have been taking the living out of our living rooms." He suggests eight ways of giving ourselves away for the sake of greater joy for ourselves and giving joy to others and goes on to ask these questions: (1) Can you surrender the air of knowing before you are told? (2) Can you afford comedy at your own expense? (3) Can you let your awkwardness be known cheerfully? (4) Can you peacefully mark time before judging? (5) Can you admit your changes of mind cheerfully? (6) Can you get yourself out of focus in a relationship? (7) Can you give yourself away to sleep? (8) Can you give yourself away to experience?

The book would not be complete did it not give the reader a formula for enjoying our imperfect tomorrows. We must learn to love our imperfect selves before we can understand the ones we would like to love. "We can afford to enjoy flawed people in peace, for we have made our peace with a flawed self; we can afford to be vulnerable in the exchange of love, for we are unafraid to give the self we love away; we can afford to become more humanity-righteous, because we no longer need to be self-righteous." You may not agree with the author but you will find a book written with a new slant on life, a refreshing reversal from the ordinary volume on "how to."

—Henry E. Scofield

*

WOULDEST THOU HAVE MEN SPEAK good of thee? Speak good of them. And when thou hast learned to speak good of them, try to do good unto them, and thus thou wilt reap in return their speaking good of thee.
—Epictetus

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